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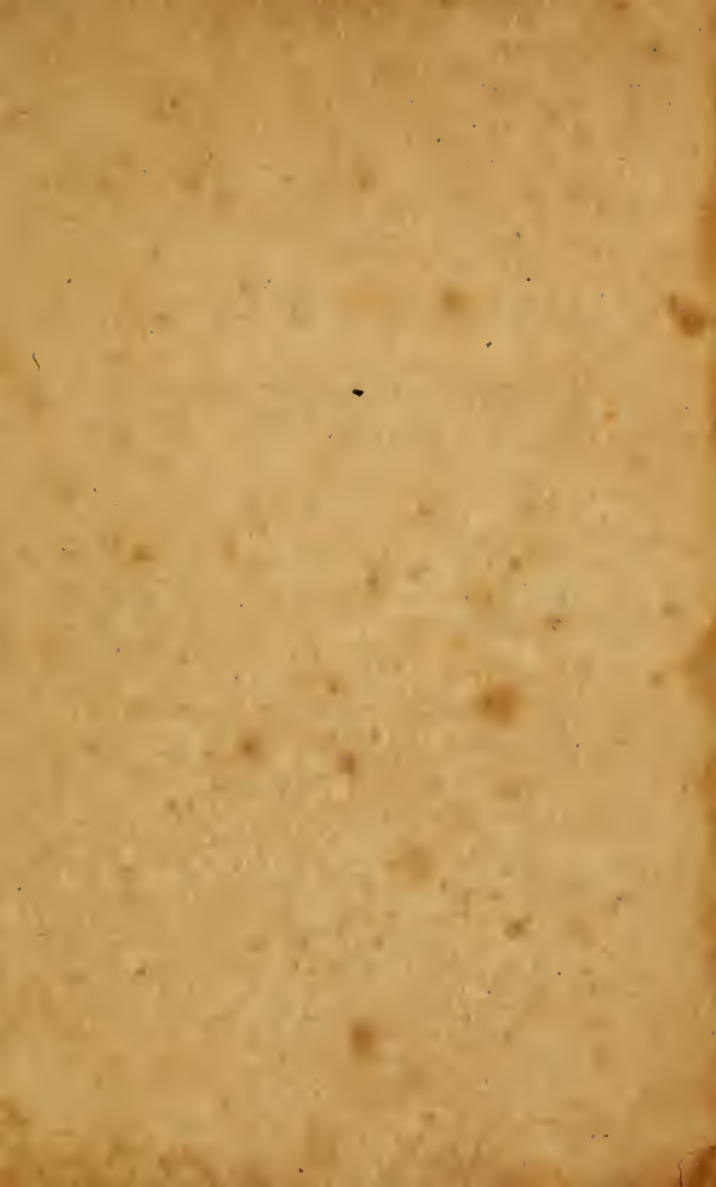
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In page 113
is a curious

Madiah J. Polme
and Aber Holmes

Their Book







Anti-Pædo-Baptism Defended:

Madoc A Holmes

R E P L Y

then T O *Holmes*

Mr. SAMUEL FINLEY'S

VINDICATION of the CHARITABLE PLEA
for the SPEECHLESS.

W H E R E I N

His Repeated OBJECTIONS against the BAPTISM
of BELIEVERS only, and the Mode of it by
IMMERSION, are again *Examined* and
Refuted.

By A B E L M O R G A N,
At Middletown, in East-Jersey.

*And he said unto them, Go ye into all the World, and preach
the Gospel to every Creature. He that believeth, and is bap-
tized, shall be saved. MARK xvi. 15, 16.*

*Suffer me a little, and I will shew thee, that I have yet to
speak on God's Behalf. JOB xxxvi. 2.*

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T H E

P R E F A C E.



THE Piece which occasioned the following Remarks, gives itself out in Name, to be A particular Consideration and Refutation of the Objections made against Infant Baptism: Let the Reader, after his Perusal of this Reply, judge for himself, if it has not quite failed in the Undertaking, and was not at all able to perform what it freely promised.

*Mr. Finley begins his Preface by saying, " It is with Reluctance that he is again immersed in this watery Controversy." So then, after all his Reflections on the Anabaptists, he is at length, tho' with Unwillingness, become the Anabaptist in this Controversy; and, for my Part, he is welcome to enjoy all the Benefits he thinks do belong to the Name. But why dipped again in this Controversy? 'Tis like he, and Mr. * Flavell before him, do imagine this Phrase beautifies their Introduction; tho' others think it is spoken in Reference to Dipping (the scriptural Mode of Baptism) by way of Derision: If so, it cannot add any great Lustre to their Entrance, tho' it may serve perhaps to divert the Readers.*

'Tis no great Matter in which of the following Classes he ranks us; whether among the Slothful, who despond of ever finding Truth, because it lies deep; or the Deceived, who imagine they have found it on the Surface; or the Perverted, who having once made a confident Profession of Error, guard against Conviction, and affect Infallibility.---- Since it appears that Believers Baptism is a divine Truth, found in holy Scripture, held by us without Wavering, and not to be surrender'd to any, what Name soever they bear; whilst he is busily employed in seeking for Infant Sprinkling, but cannot find it to be the Truth of God, neither in the Deep, nor on the Surface; and, by this time, "He may well be ready to conclude, agreeable to common Sense, that it is to be found no where in Scripture, tho', being perverted by it, and having made a confident Profession of it, the Bent of his Heart, it seems, makes him stand on his Guard against Conviction, affecting, as it were, Infallibility and Unchangeableness."

He presumes it will appear his Charitable Plea is not refuted: Let others judge, when they have read the following Pages, if that, and his Vindication both, be not sufficiently answer'd.

When he pretended to inform his Readers how long I was about the former Treatise, lest they should be at a Loss to know why his Vindication took up so much Time, as from October, 1747, to the Spring in 1749, before they could get Sight of it; he is pleased to inform them, that he was interrupted by his Employ, which otherwise is abundant; as if no Body else met with any Avocations but himself, tho' every One is not for making a plausible Colour, to gloss the Reality of Things from publick Notice.

With a Design to make good his Charge, that we were the Aggressors in this Controversy, he says, I introduced it at Philadelphia, and refers me to the Baptists and others there for Proof; and "appeals also to the People at Cape-May; who he believes can testify, that some Anabaptist Ministers, with some of their unlearned Candidates, introduced the Controversy there." Reply. What I said at Philadelphia, was no more than what was done on both Sides, "who all along, more or less, pleaded for their

their Principles and Practices, as Occasion required." *The Account from Cape-May turns out against him: In a Letter from thence, signed in Behalf of the Church, there are these Words: "In the Month of June, in the Year 1741, Mr. Finley came to our Shore, without any Invitation from the Baptists, who nevertheless heard him gladly, while he preached the Doctrines of Free grace, which he continued to do for about three Visits, which he made that Year; but the second Summer, in the Year 1742, he preached a Sermon at Cold Spring, in our County, on the Point of Pædo-baptism, some considerable time before any of our Ministers, or their unlearned Candidates (he speaks of) came among us."---And the Letter adds, "From the aforesaid Occasion private Disputes were continued;--for the Pædo baptists were often reviving the Discourse;" that is, about Infant Baptism. Hence it appears it was he himself introduced the Controversy at Cape-May, how willing soever he is to father it, quite unjustly, on others.*

I find he does not contradict any Thing of the Relation I have given of the Affair respecting our Dispute at Cape-May; he says, "I am very punctilious in my Account," which is so far an Evidence of its being a true One. Does he call it a preaching on the Controversy, when he has not proved that I touched any Thing in the least about Infant Baptism at the Time referred to; but open'd the Nature and Design of Baptism, for the Help and Benefit of those Persons that were expected to submit to it shortly? If he does, he may call all Sermons preaching on Controversies; because there is no Truth, but is opposed by somebody or another. He labours to justify his Conduct, in proposing the said publick Dispute, by pretending he had a Right in the People of Cape-May, &c. which Right he thinks deriv'd from his being an Instrument to awaken a Number of them: Suppose he was; Does that give him, who was but an itinerant, or transient Preacher among them, a Right to the People there, particularly to the Baptists, and those who were inclined to them? Did they ever put themselves under his Government, or were they ever related to him in any Church Order? Did his supposed Right to them, de-

prive them of their proper Right, to send for a Minister of their own Perswasion to preach the Word in their own Meeting-Houses, and administer the Sacraments among them? What would he be at; "Did his looking on them as his People in a very peculiar Manner," take away their Liberty of Conscience, to look on him as not right in the Point of Baptism? Again; Was it a Violation of his pretended Right, for any Baptist Minister, on their Request, to pay them a Visit? Was it any breaking in upon his Labours, for any of us to answer their Request? If the People there, were his People, and dearly related to him, that he was careful, lest they should be turned away from him; How came he to be so careless of them, as to turn away from them, to desert his Flock, and settle elsewhere? Was not that suffering them to be scattered? Was his Disposition so arrogant and selfish, that he would not stay at the Capes, unless he should have all for his own, whether they could in Conscience join with him, in the Point of Infant Baptism, or not? Truly, I see no Reason to retract any thing I said, in respect of his proposing the publick Dispute.

" 'Tis observable (says he) how rarely our Opponents visited Cape May, until the People were stirred up to solemn Concern about the State of their Souls, then they thought was a fit Season for them to put in for a Share; then their Ministers, with their unlearned Candidates, repair thither from various Parts." *Ans.* When the People at the Capes importuned us to visit them, it was surely a fit Season for us to answer their Desire; tho' it seems neither their Request, nor our Compliance, was pleasing to Mr. F. But why unlearned Candidates? Does he not hereby labour designedly to reproach us? Why else does he go out of his Way to use this Phrase? Is it any Part of our present Controversy, whether Learning is essential to a Gospel Minister? Or, that the Want of some certain Degrees, renders a Man, by divine Authority, incapable of the ministerial Function? Whatever Learning our Candidates lack, he does not seem to have any great Stock to impart, when he gives us a false Construction of Acts ii. 39. He adds, "The Water was moved and muddy, and before it would settle,

tle, was the Nick of Time to fish for Profelytes to their Party." Pray what made it muddy? His casting in the Rubbish of Infant Sprinkling into the Stream? In the afore-said Letter, there is a Question proposed, "Who had the most Fishers for Profelytes at Cape-May? We, whose Ministers and Attendance never exceeded the Number of three at one Visit; or they, whose Ministers and Attendance sometimes amounted to the Number of Thirty?"

Says Mr. F. "Nor has this been their Conduct in one Place, or one Age only; I find it to be the Complaint of eminent Divines in every Age since *Anabaptism* began, that by such Conduct they have marred the Progress of Religion, by turning the Exercises of awaken'd Souls into another Channel; and have observed, that from among those, who were brought under spiritual Concern by the Labours of other Ministers, the *Anabaptists* have ordinarily had their Harvest." I have already shewn we had a just Right to visit Cape-May, where there were two Baptist Meeting-houses, and a Church, settled for many Years past: Who then can justly say, we had not an undoubted Right to preach to our own People at their Request, in their own Meeting-houses, and to as many as should think proper to come and hear? Now, if the Complaint of Divines against the Baptists in distant Places and Ages, is as groundless or unjust as Mr. Finley's, 'tis nothing else in the one, or the other, but prejudicing the World against a People, whose Principles and Practices, by Argument, they cannot refute. How can it tend to mar the Progress of Religion, when People (suitably qualified) are directed to obey the Ordinances of Religion, which Christ hath appointed? Did Peter mar the Progress of Religion, or turn the Exercises of awaken'd Souls into another Channel, when he spake to awaken'd Souls, Repent, and be baptized, Acts ii. 37. 38. What Religion then can be marr'd by such Conduct, unless it be the Presbyterian One, in this Point? It seems they are not for any Dispute about these outward (or carnal) Things, because it mars the Progress of their Religion; but the scriptural Doctrine of Believers Baptism must be advanced in its Place, come of their Religion what will. Further, Where can the Crime be, if one

should sow, and another reap, now, as well as formerly?

In Page 6. Mr. F. has these Words, "He addressed himself to those who were baptized in Infancy, and (as I was credibly informed by those that heard him) he perswaded them, on pain of Damnation, to be dipped, or used Words equivalent to such a Denunciation. Now, will not Reason say, that it was necessary for me to dispute the Case with him before the People?" Reply. If this was the Reason of his proposing the publick Dispute, how came he not to mention it in his former Preface, which would be much more to his Purpose than all he has said there? But if he had not then received the Information, how could this make it necessary for him to dispute the Case before the People? Why does his Informer, and my Accuser, first positively charge me with having said so, and then fall away to an Uncertainty, by saying, "Or used Words equivalent?" This shews, at first Sight, the Story hangs oddly together. Again, Why are those Words, which are said to be equivalent, not expressed in Print, that others might judge whether they were so or not? Who is to blame, Mr. Finley, or his Informer? Did Mr. F. hear what those Words were? If he did, can he think it has the least Shew of Justice in it to keep them to himself unexpressed, while he publickly stabs One's Character under a private Cloke? Or, was he so imposed on by his Informer, when he told him the Story, that he could not tell him what those equivalent Words were? If so, what Credit could be given to his Information? Let this false Report lie between Mr. Finley and his Informer, as becoming their Cause and Character; I deny the Charge wholly; I never perswaded the Pædo-baptists at Cape-May to be dipped, on pain of Damnation; neither did I use Words equivalent to such a Denunciation: And in Confirmation of what I say, I shall subjoin the Testimony of the People at Cape-May from under their Hands, who were present at the Time referred to; which bears Date, Cape-May, July 19, 1749, and is as follows:

"Whereas Mr. Finley, in his Preface to the *Vindication of his Charitable Plea*, Page 6. hath pretended, as a Reason

Reason for his Dispute about *Pædo-baptism*, that he was credibly informed that Mr. *Morgan*, in one of his first Sermons at *Cape-May*, in the Year 1743, addressing himself to the *Pædo baptists*, perswaded them to be dipped, on pain of Damnation, or used Words equivalent to such a Denunciation: Concerning which Report, we the *Baptist Society at Cape-May*, have made Enquiry among the most substantial of the *Presbyterians* in the County, that were of Mr. *Morgan's* Auditory at the Time pointed out by Mr. *Finley*; and they, with one Consent, declared they never heard of it, till it came out in Mr. *Finley's* Book: And some of their Elders and Deacons said, they believed Mr. *Morgan* never said any such Thing, and some of them said, it was a Pity the said Informer was not known, that their Society might not lie under the Reproach of it.

NATHANIEL JENKINS, junior.

WILLIAM SMITH, in Benalf of the Society."

They propose the following Query on the Occasion; "Of what Weight can the Credit of his Informer be, when Mr. *F's* own People do not believe the said Informer, but think him a Reproach to their Society?"

His saying that several Anabaptists have been convinced by their Ministers, does not reach the Observation.---Can he produce any Instances of Baptists convinced they were wrong by hearing their own Ministers treat on the Ordinance?

He enquires, "Whoever yet saw the Writings of an Anabaptist on the present Controversy, without the Embellishments of angry, personal Reflections? Or without a frequent begging the Question, and positive Assertions, unsupported by Argument?" Ans. The most favourable Construction I can put on these Words, is, that he is not acquainted with the Writings of our Authors: If he is, he has no great Regard to his Words, when he says thus of them. I would not be afraid to compare the Writings of Baptist Authors, either as to Learning, good Language, or solid Arguments, with any he can produce on his Side, in this Debate.

I was

I was aware before, when he would have his Arguments appear in their own Colour without Perverſion, that he had prepared a Catholicon againſt all Maladies, now I find by Experience I was not miſtaken in my Conjecture, when he makes ſuch an hideous Noiſe about his Arguments being conſtantly perverted or evaded, without ſhewing Grounds for it, as he went along. He is far from having a Specimen of it in my Preface, when I not only mentioned ſome of the Reaſons of his former Publication, but plainly referred to all the reſt, by ſaying, "Such (or like) pretended Reaſons;"--- intimating that the others were of the like Weight with thoſe cited.

How I have managed the Arguments in the following Sheets, the Work ſhall ſpeak for itſelf; and ſhall only add, that I have, according to my ſmall Advantage and Abilities; endeavour'd to maintain an Ordinance of Chriſt, as it is revealed in holy Scripture. If the Lord is pleaſed to favour my weak Attempts with his Bleſſing; it will ſuffice: Unto him be Glory in the Church, by Chriſt Jeſus, throughout all Ages, World without End. Amen.

A. M.





Anti-Pædo-Baptism Defended, &c.



THE Apostle *Jude* exhorts us to *contend earnestly for the Faith, which was once deliver'd to the Saints*, Verse 3. of his Epistle. This Exhortation (in my Judgment) leads us to observe these following Particulars. 1. The Necessity of knowing and embracing the Truths of the Gospel, as they are deliver'd to us in holy Scriptures. 2. There will not be wanting industrious Opposers, who will exert their utmost Endeavours to force away this rich and valuable Depositum from its Possessors. 3. 'Tis an incumbent Duty on those who have received the Doctrines of the Gospel, in Faithfulness to God, and Love to the Truth, zealously, firmly, and constantly to defend them.

That Point of Scripture-truth, in particular, which, in Compliance with this divine Exhortation, the Circumstances of Things making it necessary for us to contend earnestly for at present, is the Doctrine of Believers Baptism; which is again attacked by an Undertaking to vindicate Infants Right to this New-Testament Ordinance.

Therefore, to prevent Objections, let it be observed, that we, who, in our Measure, do endeavour to defend this Part of divine Truth against renewed Attempts, designed to overthrow it, can't justly be charged with being the Disturbers of the Church's Peace, or the Authors

thors and Promoters of Divisions and Factions therein; for if we be, there is no Way to comply with this apostolical Injunction, and be innocent at the same time. Undoubtedly the Guilt of Discord and Divisions in the Church, will unavoidably devolve upon the Heads of the Broachers and Upholders of false Doctrines, and erroneous Practices, the very Source of Confusions among Christians.

And tho' Peace amongst all owning the Name of Christ be a very valuable Blessing, and truly desirable; yet we must not (according to the Testimony of a * late Author) give up TRUTH and Holiness for its Sake, or in order to obtain it.

The Gospel Truth, with respect to the Subjects of Baptism, which, in my former Treatise, I endeavoured to maintain, is this, "*That those Persons who profess their Faith in Christ, and Repentance for their Sins, are the only proper Subjects of Baptism.*" In Confirmation hereof, I cited several Texts of holy Scripture, which Mr. Finley grants do prove, that such as were taught, and professed their Faith, were baptized: "*He allows such Believers are proper Subjects of this Ordinance.*" But then, in order to have some Pretence for his Practice, he cavils with the exclusive Particle *only*, and asks, "*How will it follow therefore none else were baptized?--- And seems to wonder how we can be so confident of a Conclusion, which is contained in no Premises we have ever found.*" Reply. Mr. Finley freely acknowledges, that professing Believers are proper Subjects of Baptism; now if the Scripture speaks of any other meet Subjects of this Ordinance, or gives any Examples of any others baptized, who had not, or were not required to have the previous Qualifications of Faith and Repentance; why has not this Advocate for Infants Right to Baptism, in the Course of our Debate, favour'd us with some Instances of such a Practice before now? Is it not because he has none to give? Undoubtedly it is so. Hence then it is plain enough, that professing Believers are the only proper Subjects of Baptism; tho' he would fain amuse his
Readers

* Mr. Tennent's *Irenicum Ecclesiasticum*, Page 34.

Readers with a groundless Objection against what we assert, and charge us with begging the Question in Debate. Well, Mr. *Finley* takes it for granted, that Believers Infants were baptized in apostolick Times, but where has he proved it? Truly no where: He has given no Examples of Infants baptized, nor produced any Texts, which require they should, who have not the Pre-requisites the Scripture every where calls for in the Subjects of Baptism; notwithstanding he urges on People his Opinion, unsupported by Scripture as it is, and seems displeas'd it should not meet with universal Welcome; tho' at the same time he discovers his Cause to be indefensible, when he charges us with begging the Question, because we strictly adhere to express Scripture Doctrine and Testimony, in the Case before us.

Christ commanded professing Believers to be baptized. *Mark* xvi. 15, 16. And it adds no small Confirmation to the Point in hand, that the Apostles understood their Lord's mind to be, that professing Believers only were to be baptized, when, according to the concurring Testimony of holy Scriptures, in the whole Course of their Ministry, they baptized only such as we have an Account of. I still think, had it been the Will of God, that Infants should be baptized, he would have revealed it in his Word; but seeing he has not, the Practice of Infant Baptism depends only upon the Will of Mr. *F.* and other mortal Men, like him. No Article ought to be received as a divine Truth, which wants a divine Revelation, and such is Infant Baptism.

“ *Let them try (says he) how this Mode of Reasoning will suit in other Cases. For Instance, Rom. x. 9. He that confesseth with his Mouth,--- shall be saved;--- therefore all dumb People are excluded from Salvation; with the Mouth confession is made unto Salvation; therefore only such as can confess with the Mouth are capable of Salvation.--- These are evidently false Arguments, but they are as good as Mr. M's. They who profess their Faith are to be baptized, therefore only such.*” Reply. In these Words of the Apostle, Faith in Christ, and Acknowledgment of him, are required.--- And the Scripture saith, *He that believeth not, shall*

shall be damned, Mark xvi. 16. And he that denieth Christ before Men, shall be denied before the Angels of God, Luke xii. 9. When God gives Laws and Rules to his Creatures, they must observe them; and it is sinful to go out of, or beyond those Bounds and Restrictions. But does he hereby bind himself? Is he not sovereign and free notwithstanding to do whatsoever pleaseth him, even to save the Deaf and Dumb, if it seem him good, tho' they never confessed Christ? But will this dissolve the fixed Obligation his Creatures are under to believe in Christ, and confess him, in order to Salvation? No, in no wise. Pray what sort of an Argument would Mr. F. draw from hence? Is it because God can dispense with his own Institutions, Commands and Appointments; or act without them, or above them, and save one who cannot confess Christ; therefore Mr. F. may dispense with the Order and Commands of God too, and baptize one without the Profession of Faith and Repentance? What would the Man be at? Hath he forgot the infinite Disproportion between him and God? Will he say with the proud King of *Babylon*, *I will be like the Most High*? Let him shew whether that which God does in a sovereign Way, unknown to us, be in any Part the Rule of our Obedience; or his written Word, and nothing else, that we are bound to adhere to, in all Matters of Faith and Practice?

There appears nothing to the contrary in this Instance, but what our Mode of Reasoning suits very well; for as it is the instituted Way of God for Sinners to believe in Christ, and confess him, in order to Salvation, and only such shall be saved, according to his stated Order, and express Institution, *Mark* xvi. 16. *John* iii. 36. So also, according to his stated and unvariable Appointment, revealed in holy Scripture, professing Believers, and none other, are the only proper Subjects of Baptism, *Acts* viii. 37. xviii. 8. *Matthew* xxviii. 19. We readily own God's free Sovereignty to do as he pleaseth; but at the same time utterly deny Mr. F's Right and Prerogative to bring in any other Subjects to this Ordinance, besides those the Scripture expressly mentions. The Reader may observe,

observe the more our Author tries to vindicate his Cause, the more he involves himself in Absurdities.

Says he, “ *The Scriptures no where say, that only such, (i. e. professing Believers) and none else, are fit Subjects of this Ordinance.* Ans. But the Scriptures say, that professing Believers are fit Subjects of this Ordinance; what divine Authority then is there to admit any others? The Scripture surely does not prove Contraries to be both true, if it undeniably proves, that Repentance and Faith were constantly required to precede the Reception of Baptism, in all the Instances of it recorded therein, agreeable to the Words of Institution: But that it does so, can't be gainsaid; then it necessarily excludes all others, who have not such Qualifications from any Right to this Ordinance. The Door whereby Mr. F. would bring in Believers Infants to be fit Subjects of Baptism, will admit a Number of other Absurdities; and he must have some Skill, beyond what is common, if he can, by the same Rule, shew the one to be lawful, and the other not. For Instance; The Scriptures no where say, that Bread only is to be used in the Supper; therefore it is lawful to administer Flesh also therein. Again; The Scriptures no where say, that Wine only is to be used in that Ordinance; therefore it is lawful to mix Water therewith in that Sacrament (as some of the Antients did) or use any other Liquid, as Rum or Brandy, with it, or instead of it. By the same Rule he may use the Sign of the Cross in Baptism---Baptise Bells---Preach to Beasts and Birds, and what not? These, and a thousand more superstitious Fooleries, are equally warranted by Mr. F's Rule, as that which he would prove thereby, viz. That Infants are fit Subjects of Baptism. Well, Men may please themselves with their Fancy, and abuse Scripture to serve their Purpose; but God will not be mocked. This Rule of Mr. F's, had it been good, and would have bore the Test, would have been worth its Weight in Gold; and more also to *Nadab and Abihu, Lev. x. 1, 2, 3.* who offered strange Fire before the Lord, which he commanded them not. Does the Scripture any where say, they should offer Fire from Heaven only,
and

and none else? Therefore, according to Mr. *F*'s celebrated Doctrine, and espoused Principle, they might offer other Fire: But their doing so, cost them very dear; for it was so displeasing to God, that there went out Fire from him, which devoured them instantly. And why is this recorded, but to prevent all presumptuous Practices of the like Nature for the future? And to admonish us all in succeeding Generations, that in God's Worship God's Command, not Man's Wit or Will, must be our Rule, to which we must adhere. Where the Scripture hath no Mouth to speak, we should have no Ears to hear, nor Will to obey. The Reader may observe from this Instance of *Nadab* and *Abihu*, that Mr. *F*'s Argument here for his Practice of Infant's Baptism, is built on a very dangerous and God-provoking Principle; 'tis therefore unsafe for any once to presume to be concerned in it.

I observed, that under the Name of controverting about Baptism, the Debate is impertinently and uselessly carried off to another Subject, *viz.* *Abraham's Covenant*. Mr. *F*. thinks this casts severe Reflections on all the learned Divines, who have defended Infant Baptism from *Abraham's Covenant*. As for his Part, he is so sure they were right in so doing, that he would rather * die, than acknowledge the contrary: But neither their Method, nor his extreme Confidence, removes the Difficulty: For when we professedly undertake to debate about the Doctrine, and proper Subjects of Baptism, to leave that, and fall on another Subject, that has not yet been made appear to have any particular Relation to the Case in hand, or to be of any real Service to themselves, is impertinent, and quite useless. This Method indeed serves to amuse Mankind, and to continue the unhappy Controversy between us; but how fond soever our Opponents may be of the Invention, yet their Consequences from *Abraham's Covenant*, so long before the Institution of Baptism, are too far fetched, to carry in them any Evidence to prove that there are some fit Subjects of this Ordinance, besides those who are expressly mentioned

mentioned in the New-Testament ; our Author's strong Confidence, on the Occasion, does but expose his Principles to Contempt and Ridicule, when the one appears so very ill grounded, and the other maintained by such indirect, inconclusive Arguments, which hitherto have failed to shew the Practice of baptizing Infants to be the Lord's Appointment.

“ *However, (says he) I think it is the safest Course to draw Inferences from both Testaments, compared together ; nor dare I venture to reject a Text from the Old Testament, as impertinent to prove a New Testament Doctrine, for therein I should impiously reflect on Christ himself, and his blessed Apostles.*” Reply. Could he, or any other, but once make appear, that Infant Baptism, is a Doctrine taught in the New Testament, how invincible would such Reasonings be ! But seeing he has not hitherto shewn that this Doctrine is once expressed, or the least Hint of such Practice found therein, there is nothing in these Observations which will serve his Purpose : And inasmuch as this New Testament Ordinance was not instituted in the Old Testament Times, nor once revealed to the Saints then, 'tis quite improbable, there should be any Texts in the Old Testament pertinent to prove, who are the fit Subjects of it ; this is Mr. F's pressing Difficulty ; herewith is he sorely pinched, that he can't shew us the Doctrine of Infant Baptism, to be taught either in the Old or New Testament ; tho' he talks as if it was plentifully express'd in both. And tho' at one Turn, he would not, yet at another, I think he does impiously reflect on Christ himself, and his blessed Apostles, when he insists that Infant Baptism is a Gospel Ordinance, which Christ never instituted, and his Apostles never taught ; what can this be, but an impious Reflection, either on the Wisdom of Christ, that he did not see meet to appoint it, or else on the Faithfulness of the Evangelists and Apostles, that they did not commit all Christ's Appointments to Writing, if Infant Baptism be one of them ? But as the Case now stands, I judge 'tis the safest Course to reject his Consequences from *Abraham's* Covenant, in Defence of

it, as impertinent and useles; which otherwise might perhaps byass one to join with him in the same impious Reflection on Christ, and his blessed Apostles.

Our chief Disagreement in what follows, will be about the Application of it. “*To take Scriptures out of their proper Connexion (says he) is the everlasting Method of Errorists. There is doubtless one consistent Chain from the Beginning of Genesis, to the End of Revelations.*” I am apt to think it is so; or else our Opponents would not wrest any Texts out of their proper Connexion, with a Design to vindicate their Practice of Infant Baptism; which Mr. F. knows is not once expressed in the Bible, from the Beginning of *Genesis*, to the End of *Revelations*; or attempt to break the Chain of Scripture Harmony respecting that of Believers.

I need not enter on the Debate about *Abraham's Covenant*, in this Place, because that will come in Course hereafter; I shall offer a Remark, or two, and pass on. He argues, “*That Abraham is the President of our Priviledges, and how shall we better know our Priviledges and Blessings, than by looking to his?-- Can the Heir know his Patrimony, and not know what his Father possessed?*” And says, “*Thus while Mr. M. corrects our Divines, he unawares goes about to correct the Apostles: If we are herein impertinent, so is inspir'd Paul; but we are in no Doubt, whether we shall follow Paul, or Mr. M.*” Reply. Had Mr. F. made appear, that I opposed the Apostle Paul in that, wherein I oppose him; and that the Apostle intends Infants Church membership, by *Abraham's Blessing*, and referred to *Abraham's Covenant* for Proof of it; this kind of Talk might do; but seeing he has not, his Lines here are of no more Force, than if he had filled them up with A, b, c. And for him to look to *Abraham*, or the former Administration for Infants Right to a New-Testament Ordinance, is as if an Heir should look to possess his Father's Clothes, which were quite wore out, before he became seized of his Estate.

I observed, “*that having Recourse to Abraham's Covenant, supposes that Christ, together with the Institution of Baptism, has not given us full and sufficient Information,*

tion, who are the Subjects of it." He replies, " *We say he has fully informed us, but where? Is it not in the Scriptures? Or is the Old Testament no longer Scripture? Was it written only for the Jews, and not for our Learning?*" Ans. Here are a Parcel of Questions proposed; but how they serve to remove the Absurdity I charged on my Opponent's Reasonings, I can't devise: Nay, this round-about Way seems to bespeak, that Christ has not--there is a Defect in the Directions! and so the Absurdity still remains, which is, that Christ commanded his Ministers to baptize, but yet did not fully inform them who; and so left them at an Uncertainty: He neither told them they should baptize Infants, nor referred them to *Abraham's* Covenant for Direction in the Case; and yet would have them baptized; a Thing quite unreasonable to be credited or supposed. And tho' we do professedly acknowledge the Old Testament to be Scripture, and that it was written for our Learning; yet it does not teach us who are the Subjects of Baptism, because this Ordinance is not at all revealed therein: Will Mr. *F.* tell us, how we shall learn that from the Old Testament, which it never taught? One would be ready to think, that when neither Old nor New Testament teaches that Infants are fit Subjects of this Ordinance, Mr. *F.* might very reasonably join with us in disowning it to be a Scripture Doctrine at all.

I observed, that the Right and Title of any to Baptism, is of no older Date than the Institution of the Ordinance itself. He answers, " *Be it so; but what does this arguing reprove? We don't say any had a Right to be baptized before Baptism was instituted; but when it was instituted, we say Believers Infants had a Right to it; which we prove from the Grant God has made of their Church-membership, &c.*" Mr. *F.* seems to allow, that the Right of any to Baptism is of no older Date than the Institution of the Ordinance; yet he will have it, that some have a Right to it, by Virtue of a former Grant, long before the Institution of Baptism; what is the Sum of his Talk here, but only this, that those who are not commanded to be baptized, in the Institution of

this Ordinance, have notwithstanding, as good a Right to it, as those that are, *Mark* xvi. 15, 16? Is there any Need of Arguments to refute such absurd Reasoning, with its shocking Consequences? Which natively tends to lay aside the Wisdom and Authority of God, in his Commands; and leads People to disregard them, by setting up an Institution of their own, collateral with, or in Opposition to his. Hence it appears, my Observation was just and proper; Mr. *F.* indeed offers no Arguments here, in favour of what he says, only refers to his following Pages: But when he intimates, he shall have Recourse to *Abraham's* Covenant, where there is no Mention of Baptism, no Command for it, no Account who are the Subjects of it, or who are to be the Members of the New Testament Church; all solid Grounds of Expectation to find any hereafter, are also entirely cut off.

He says, I am puzzled to know the Use of his Distinctions of a twofold being in the Covenant, and twofold Way of sealing it.---But can any Answer be more pertinent, than what I urg'd before? That considering he has not improved the said Distinctions to his present Purpose, by giving us some Instances of the Apostle's baptizing the Infant Seed of Believers on the Account of their being visibly in the Covenant of Grace.---But as this was not possible for him to do, his Distinctions are useless in this present Controversy; especially observing that our Opponents themselves don't keep to these Distinctions, when they assert, * "*that Infants are Believers in Christ.*" And put them on a § Par with believing Women, without any Distinction or Limitation: And why not with believing Men too? *Yes*, says Mr. *F.* † "*We ought to hope equally charitably of Believers Infants, as of actual Professors.*" Hence it appears these Distinctions don't serve even so much as to cut off our Objections; much less to prove that Infants ought to be baptized; Nay, our Objections are strengthened by them, and their not keeping to them; for if Believers Infants are Believers in Christ, and are thus in
Covenant,

* *Divine Right*, Page 25. § *Ib.* 38. † *Vind.* Page 23.

Covenant, they are in it savingly, and shall all be saved; unless they will say that some who are * united to Christ by Faith, shall perish notwithstanding; and since they have no visible Signs whereby they can distinguish their Infants, which is a Believer, and which not; they must necessarily hold (according to these Assertions) that they are all Believers in Christ, and united to him by Faith, and so are all savingly in the Covenant, which contradicts the Distinction, which says they are not. And till these Contradictions are reconciled, Mr. F. may thank himself and his Brethren, if he finds I pay no Regard to his Distinctions, which appear to be of no Manner of Service, but to fill up his Pages, and blind his Readers. He is pleased to cry out “*En Animum et Mentem!* I was (says he) for shewing my Meaning in some Phrases, which I had frequent Occasion to use, but instead of that, I must, it seems, give Instances of the Apostle’s baptizing Infants.” Reply. He might shew his Meaning in those Phrases, as fully as he thought proper: I did not require Instances INSTEAD of his Meaning (as he very unjustly insinuates) but AFTER he had shewn it; which is plain enough, by saying he had not improved them to his present Purpose. But when he full well knew that he could not readily produce any Instances of the Apostle’s baptizing Believers Infants, it seems he is now under a Necessity to give my Reasoning this Go-by, and rather misrepresent his Opponent, than his Readers should think his Distinctions useless in this Controversy, or find that his Stir about them is but an empty Amusement: Would it not be ingenuous in Mr. F. either to give them some Examples in the Case, if it could be done; or else forbear to detain them any longer from adhering to the express Scripture Account of the proper Subjects of Baptism?

Mr. F. has taken Pains to shew, “*That I deny necessary Consequences from Scripture to be the Word of God;*” which he judges to be “*A very corrupt Principle, and of dangerous Tendency;*” and assures us, Page 78. *He would chuse Death, rather than subscribe this Article.*---You must

know by all this it is corrupt indeed ! May we not expect then to find the Corruption and dangerous Tendency of it plainly open'd, and soundly refuted ? But, far from that, when he does not seem to distinguish betwixt Consequences from Scripture, and the proper, express Sense of the Scripture, says he, “ *It has been, and still is, the known Refuge of Sectarians and Errorists ; yea, hence Errors ordinarily rise, by catching at some Words of Scripture without the Sense ; and it is too plain, that all contradicting Sects plead Scripture as patronizing their various inconsistent Dotages.*” And in Page 32. *I take the Sense and Meaning of Scripture to be God's Word, and not the Letters and Syllables, without the Consequence and Result of them in their Connexion.*” Now whatsoever is the proper Sense, and express Meaning of Scripture, cannot be a Consequence ; otherwise there is nothing but Consequences, which cannot be. Whoever they be that catch at Scripture Words, without the Sense, I am perswaded the *Baptists* are clear enough of this Charge, in the Case of Believers Baptism ; for we have both the Words and Sense of them, throughout the New-Testament, in one unbroken Chain, in our Favour ; and indeed there is no other Water-baptism mention'd or acknowledged therein : And if Mr. *F.* and other Sectarians and Errorists, do catch at Words, without the Sense, to serve their Purpose, let them look to it, how they will answer for such an Abuse of holy Scripture. Infant Sprinkling, I judge, may, without any Breach of Charity, be reckon'd for one, among those various inconsistent Dotages, tho' it comes much short of many other Errors, in respect of Scripture Words, without the Sense to patronize it ; but is obliged to hold up its Head, only by leaning on necessary Consequences to be the Word of God : Which Position Mr. *F.* endeavours to maintain, come of Scripture-Sufficiency what will. It seems by him, there are but very few Things expressly taught and commanded in holy Scripture : The Mind and Will of God, the great Teacher and Lawgiver of his Church, for the most part, it seems, must be learned and proven by Consequences : It is like he thinks this Representation of Scripture serves best to exalt the Glo-

ry of God's Wisdom in revealing his Mind to us ; and also serves the best to recommend the Sufficiency of God's Word to those who disparage it ; at least this Account suits his Purpose the best to couch in his darling Tenet of Infant Baptism, amongst almost all other Things, which, according to him, cannot be proved but by Consequences : Accordingly, he proceeds to offer some of his Arguments against the said Principle ; and herein his first Attempt against the Sufficiency of Scripture, if Consequences be rejected, respects the Refutation of Errors ; says he, “ *If we reject necessary Consequences, we shall be greatly pinched to refute many Heresies.*” Say you so ? And is the Scripture then less sufficient now for Reproof ; *i. e.* to convince and confute Hereticks, and repel their Errors, than it was in *Paul's Day*, 2 *Tim.* iii. 16, 17 : Or, are not the sound Doctrines contained in the faithful Word sufficient to make one able to convince Gainsayers, and stop their Mouths now, as well as formerly ? Yea, saith the Holy Ghost, without referring us to Consequences, *Tit.* i. 9, 11. No, says Mr. *F.* if we reject necessary Consequences, we shall be greatly pinched to * refute many Heresies. Give an Instance ; Why, “ *How should we refute the Doctrine of Transubstantiation, if necessary Consequences be rejected ?*” 'Tis more than probable, his Consequences would be as ineffectual to refute the Papists, as this Instance is invalid to confirm his Argument : Nay, would they not rather rejoice at this favourable Concession ? The like of which never, perhaps, dropt from a Protestant Pen before ; and instead of being refuted, be further established in their gross Mistakes : If Mr. *F.* thinks otherwise, let him make the Experiment. But surely our Author is greatly pinched

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for

* *Melchior Canus*, a Popish Author, writeth, that there is more Efficacy for Confutation of Hereticks, in Tradition, than in Scripture. So Mr. *F.* commends the Efficacy of Consequences, to refute Hereticks, for if Consequences be rejected, the Scripture itself will leave one to great Pinches, *i. e.* 'tis very ineffectual to refute Hereticks : Both agree in disparaging the Sufficiency of Scripture, tho' upon somewhat different Grounds.

for Instances, when he is obliged to go along such a blind Path alone to seek one; contrary to the Body of Protestant Divines, and whole Churches, beyond Sea, who unanimously assert † “*That the Doctrine of Transubstantiation is repugnant to the PLAIN Words of Scripture.*” Nay, had he gone no further than *Philadelphia*, and consulted ‡ *Mr. Tennent*, he would have told him, “*That the Apostle Paul calls that Bread five times over, which Christ calls his Body.*” Can any Thing be more plain and express? Could he possibly have fixed on any Instance more remote from his Purpose than this? But seeing this erroneous Tenet is refuted by plain Words of Scripture, his Instance leaves his first Argument to stand upon the bare Authority of his own Word, which I don’t think to be a substantial Evidence against the Sufficiency of Scripture for Refutation of Heresies, if his necessary Consequences be not allowed to be the Word of God.

2. His next Attempt, which bears hard upon the Sufficiency of Scripture, if Consequences be rejected, is with respect to Doctrines and Duties, or what we are to believe and practise: His Words are these: “*How few Truths and Duties could we prove against Opponents, if Consequences are denied?*” Ans. I. In respect of doctrinal Truths, Christ assured the Disciples, *John xv. 15.* “*All that I have heard of my Father, I have made known unto you.*” See also *Deut. xviii. 18.* And was not the Holy Ghost as faithful to commit all to § Writing? Yes verily; seeing the Scripture is so sufficient in respect of Doctrine, &c. *2 Tim. iii. 16, 17.* as to make the Man of God perfect, thoroughly furnished unto all good Works. Is not proving Truths against Opponents a good Work? Doubtless it is; and here the Holy Ghost testifies the Sufficiency

† *Morning Exercise*, Page 201.

‡ *Sermons on Sacramental Occasions*, Page 131.

§ Tho’ there were many Miracles Christ wrought to confirm his Doctrine, *which are not written, John xx. 30. xxi. 25.* yet all the Doctrines he received to publish to his Church, which were so confirmed, are written. To the same Purpose, see *Morning Exercise*, Page 177.

iciency of Scripture for it, without so much as implying that very few Points of Truths could be proven, unless Recourse be had to Consequences. If the Case be as Mr. *F.* says, why did not he give us some Instances hereof, at least one out of many? What makes Errorists of all Sorts, and in all Ages, decry the Sufficiency of Scripture in some Shape or other, but a Design to maintain and propagate some corrupt Notion? And why should Mr. *F.* symbolize with them herein, but because he has the Case of Infant Sprinkling in hand, which obliges him to disparage the Sufficiency of Scripture Doctrine, contrary to Scripture Testimony? To me it is a strong Evidence, that that Doctrine is not of God, which for its Defence necessarily forces its Votaries on disparaging the Word of God; as tho' it was some how insufficient, without Recourse had, either to oral Traditions, new Revelations, or some supposed necessary Consequences, to make a compleat Rule of Faith and Practice. Alas! no wonder if our Opponents countenance the Introduction of unscriptural Baptism, when they have Foreheads hard enough with such glaring Injustice to misrepresent the Scripture itself; as tho' of all Truths and Duties, which we are to prove, there are but very few expressly revealed therein; than which, what can be more wicked and false?

3. In respect of Practice he says, "*How few Duties could we prove against Opponents, if Consequences are deny'd?*" Reply. But hath not the Lord shewed in his Word, whatsoever he requires of Man in Point of Obedience? And it is Man's Duty to keep his Commandments, and to say unto Opponents as the Godly of old did; "*Thus hath the Lord commanded us.*" *Acts* xiii. 46. *Luke* xxiv. 47. Mr. *F.* cannot say to his Opponents, in favour of Infant Baptism, "*Thus hath the Lord commanded us.*" He gives us here two Examples, "*Womens receiving the Supper, and Change of the Sabbath.*" As to the first, I have before cited a Scripture * History of it: It may suffice in this Place, to observe, that the Word *Anthropos*, used by the Apostle, *1 Cor.* xi.

28. is of the *Commune Gender*, and comprehends both Sexes; that is, "*Let a Man or Woman,*" &c. which is considerably more express than Mr. F. would insinuate. As to the latter he says, "*Nor is it near so easy to prove the Change of the Sabbath from the seventh to the first Day by Consequences, as to prove Infant Baptism to be right.*" Ans. This is not so; for there are apostolical Examples for the Observation of the first Day of the Week, which is expressly called *The Lord's Day*; but there are none for Infant Baptism, nor is it any where called *The Lord's Ordinance*.

His third Argument, designed for the Refutation of said Principle, is thus: "*'Tis the Command of Christ, in John v. 39. that we search the Scriptures; but if we are not to regard necessary Consequences, it is quite needless to search; for all Things lie on the Surface.*" Ans. By Things lying on the Surface, I understand he means Things that are plainly expressed. But to regard the holy Scriptures only as the Word of God, does not render our Search needless; for Christ referred the unbelieving *Jews* to them: And because the Scriptures contained express Testimonies concerning himself, that he was *the Messiah*, therefore he commanded the *Jews* to search them (I hope Mr. F. will not say, there are not a Multitude of express Testimonies concerning Christ in the Prophets) And why will not the same Reason hold good at this Day, that we should search the Scriptures, to know and believe their express Testimony concerning the whole Will of God? Mr. F. brings that as an Argument against searching the Scriptures, which Christ brings for it, Christ bids us search them, because they contain express Testimonies concerning himself; Mr. F. teaches it is quite needless to search the Scriptures, when Things are plainly expressed, or lie on the Surface. When his Doctrine stands in Opposition to Christ's, tho' it may suit him the best to uphold an anti-scriptural Practice, we think it quite needless to regard it; and therefore reject it with deserving Abhorrence. Hence it appears, we are under no Necessity to regard Consequences as the Word of God, nor yet diminish ought from our

our Obedience to this Command of searching the Scriptures.

4. "On this Plan (says he) 'tis an Impertinence for Ministers to pretend to explain Scripture; for the Doctrines drawn from it, by necessary Consequence, are not to be esteemed as the Mind of God." Ans. Having viewed this Argument, with his Design therein, I observe it is so short of Stature, and has such a downward Cast of the Eye, that it will not look towards the Point in hand, unless Mr. F. or some other, will undertake to give it a topping Lift, and place those Explanations and Doctrines secure upon the high Ascent of Infallibility. Does Mr. F. call the Comments, Explanations or Glosses, of Messieurs Henry, Flavell, Sydenham, the Word of God? If so, why does not he cite their Words in this Controversy, wherein he is so pinchingly straiten'd for divine Authority, and say, "Thus saith the Lord?" Nay more, if so, why not his own Glosses; his Arguments, his *Charitable Plea* and *Vindication*, all to be the Word of God, without Contradiction? If not, is it an Impertinence in him or them to pretend to explain Scripture according to their Understanding? And after all to submit their Explanations and Doctrines to the Determination of the Supreme Judge, even the holy Scriptures? By which all Doctrines advanced by Men are to be examined, and religious Controversies decided; and no Doctrines are to be esteemed as the Mind of God, which he hath not spoken in his Word. The Doctrine of Believers Baptism is expressed in his Word, and therefore I can very consistently believe it to be the Truth of God, and at the same time deny any others to be fit Subjects.-- I think there is a large Field for Ministers to labour in, without incurring the Charge of Impertinence on the one Hand, or presuming, on the other, to put their uninspired Comments and Explanations on an Equality with the inspired Writings, and then call them, *The Word of God*; which to do, would be the highest Act of Treason against the King of Heaven, and thereby expose themselves to the most awful Curses denounced in the Book of God, *Deut. iv. 2. Prov. xxx. 6. Rev. xxii. 18.* And,

in my Judgment, 'tis Honour sufficient to what you may call necessary Consequences, to set them on an Equality with the uninspired Comments and Explanations of Men, without attributing to them the Name of the inspired Writings, or esteeming these of equal Authority with them.

5. "On this Plan (says he) we must say, God will not stand to all the necessary Consequences of his Word." Ans. Well, if we say so, pray what Text of Scripture shall we contradict? Yea, or what Scripture Article of Faith shall we disannul, or make void? Says he, "We dare trust none of them, if even the strongest Consequences are no divine Authority." Ans. By no Means; seeing you have nothing else, when your strongest Consequences for Infant Sprinkling carry you to practise what is repugnant to the Scripture Doctrine, and to all the Scripture Examples of Baptism. Further he says, "If the necessary Consequence of any Text can possibly be false; the Text itself is false; for it is a self evident Maxim, that nothing but Truth can natively and regularly follow from Truth." Doubtless every Word of God is perfect Truth; but the Uncertainty is in respect of the Consequence; for what is it but the Judgment of fallible Men, that this or that is natively deducible, or not deducible, from such a Text? For Instance, in the Case before us, what one Consequence, which our Opponents bring for Infant Baptism, is it that is natively deduced from the Texts they cite? And yet these Mr. F. will have to be the Word of God. Again; observe, "That God's knowing every possible Consequence of what he has revealed," adds no Strength to Mr. F's Observation, neither carries any Weight in it to serve his Purpose;---for God equally knows all the corrupt Glosses which would be made on his Word, and all the sinful Abuses of it; are they therefore to be allowed? In no wise: So neither is Mr. F's Insinuation, that Consequences are the Mind and Will of God, because he knows them, or foresaw them.

Says he, "Mr. M. is obliged either to refute these Arguments with others that may be urged, or no longer say, That we have no divine Warrant for our Practice, if we have

have it by necessary Consequence." Ans. Whether I have refuted these Arguments, the Reader may judge if he pleases: But I hope to be excused for not refuting his other Arguments, which he says might be urged, or say with Mr. * F. they are nothing to the Purpose, before I see them. Perhaps they contain his Proof, which he thought best to leave to the † Postscript: However, he is so extremely confident that the Principle he opposes is corrupt, that when he hath no more Arguments to offer, he declares he would ‡ die, rather than subscribe it; but I don't know that our Controversy is to be determined by such noisy Pretences, and vain Declarations; which is the vulgar Practice of profligate Persons, in confirming their Assertions; neither do I think that his dying in the Case would be any Decision of the controverted Point; or that his effused Blood would give any divine Sanction to his Opinion, or refute the Contrary: We look for his Arguments, or Scripture Authorities; and if they manifestly fail him, he may keep his Declarations about Dying, at Home. Hence, it does not yet appear, that I am under any Necessity of owning he has any divine Authority for his Practice: The Rule § of Faith ought to be certain, clear and plain, prescribed by God alone; received and publick: But are Consequences so? If all Consequences, however opposite one to the other, that Men of different and contrary Judgments pretend to draw from Scripture as necessary and native, must be all esteemed the Word of God; then it follows, the Word of God is contrary to itself: But if only some of them, Where has our Author given us any certain Rule to know, what Consequences do necessarily and natively follow from Scripture? What one thinks to be so, another thinks not so; and is there any Man, or Sett of Men, deputed by an higher Power, and placed above the Rest, to draw Consequences infallibly, that all others must submit to them, on the Peril of rejecting the Word of God? If there be, we would know who they are, and also a full Proof of

* *Vind.* Page 112. † *Ib.* Page 56. ‡ *Ib.* Page 78.

§ *Vid.* Mr. Tennent's *Twenty-three Sermons*, Page 80, &c.

of their being invested with such a Trust: But if not, then we may as justly draw Consequences, and call them native and necessary; and urge them on our Opponents, in direct Opposition to their Consequences, to be received and esteemed as the Word of God, as they do on the contrary: And what a strange Piece of Work would it be, for every differing Sect, to have the Word of God by Consequence fully on their Side, and at the same Time fully contrary to itself! But I think it is a very sure and certain Rule, those Consequences, tho' they be called necessary and native, are not so, nor in the least to be esteemed the Word of God, or his Mind, which tend to introduce any Doctrine repugnant to the Doctrine expressed by God, in his Word; and such is the Doctrine of Infant-Baptism, which shews the Consequences drawn in its Favour, are not genuine. Again;

A necessary Consequence (so called) from Scripture to be the Word of God, seems to be a Contradiction in Terms; for if it be the Word of God, God hath spoken it, and 'tis no more a Consequence; it is either Scripture, or not Scripture; if it is Scripture, it is express'd by God, and cannot be a Consequence; if not Scripture, it is not the Word of God. But further;

Where does our Author find the peculiar distinguishing Properties of God's Word, any where attributed to Consequences? As 1. That they are divinely inspired: To give the Name of the inspired Writings, to Consequences drawn by Men, who are uninspired; or to set uninspired Consequences on a Par with the inspired Writings, must be altogether unwarrantable; 'tis to make no Distinction where there is the greatest Difference; 'tis to sink the proper and peculiar Dignity of Holy Scripture: The Attempt is surely bold, and the Assertion dangerous! 2. The Word of God is certain and infallible; but to say that Consequences drawn by Men are infallible, is to say, that uninspired Men cannot be mistaken. Mr. F. indeed, just mentions that Christ proved the Resurrection by Consequence, Page 78. but it seems, the Instance would not bear Improvement by Application, to the Case in Hand: The Do-

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trine of the Resurrection is abundantly proved by express Scriptures, which Infant Baptism is not: What Christ said, was the Word of God; he was infallible, and could not be mistaken, but Mr. *F.* may; for Men have been mistaken in their Consequences from the Word of God, and there is no Certainty but they may again.

* *Augustine*, one of the Fathers, inferred the Necessity of communicating little Children from *John vi. 53*: and took his Consequence to be an evident Truth, as our Opponents do theirs; and imagined nothing but Obstinacy would resist it. Others again, have inferred the absolute Necessity of baptizing Infants, from *John iii. 5*. Some of the Disciples concluded from the Words of the Lord, in *John xxi. 21, 22, 23*. that the beloved Disciple *should not die*: They were good Men, gracious and conscientious Men; and what are our Opponents more? It appeared to them to be a necessary Consequence, native and regular, from the Word of the Lord; they understood Christ should have said, the beloved Disciple should tarry till he came--thence concluded, it necessarily and unavoidably followed that he should not die: Will it be said, they misapprehended the Words of Christ, and therefore their Consequence was wrong? Pray what Evidence can our Opponents give us that theirs is not the same Case? But surely they thought they did not, and that their Consequence was necessary and regular, or else it would never have past so current among the Brethren for *Divine Authority*, or the Word of God, that the beloved Disciple should not die: And what can our Opponents say more? Why, indeed the Saying is gone abroad among the Brethren, that Believers Infants should be baptized; but as ill-grounded as the other: Nay, in this their Consequence exceeded those of our Opponents, tho' it was contrary to Scripture Testimony in general, which inform'd them, that all Men must die, *Pf. lxxxix. 48*. yet there were two Examples to support it, of Men, who were the special Favourites of Heaven, that did not see Death, to wit, *Enoch* and *Elijah*. But the supposed native and necessary

* Vid. *Monfieur La Roque's History of Eucharist*, P. 128.

necessary Consequences of our Opponents for Infant Sprinkling, are not only contrary to the whole Account of Scripture, in the Case of Baptism; but have no Example at all therein for such a Practice to support them. Now if Consequences have fail'd once, they are not to be depended upon as certain and infallible; they are not a proper Foundation of Faith; for surely, that can never be the Ground of Faith, which in its Kind hath failed once: And if good and gracious Men have received Consequence for the Word of the Lord, or divine Authority, which was not so, let us, being informed of their Error, avoid falling into the like Mistake; let us cleave to the Scripture only, as that which is certain and infallible, 2 *Pet.* i. 19. The Evangelist observes, “*Yet Jesus said not unto him, he shall not die---But, if I will that he tarry till I come.*” So the Lord said not that the Infant Seed of Believers are visibly in the Covenant of Grace---But, that the Blessing of *Abraham* might come on the Gentiles, thro' Jesus Christ, &c. &c.

On this Head, our Author talks of Commands by Consequence---of Reading by unavoidable Consequence, something that is not written, or expressed in the Book which he reads. Tho' Mr. *F.* may please himself with the Conceit, that the People he opposes, are a Company of mere Ignaro's, fit to be entertained with any Tale which comes to his Mind; yet one might think, a due Regard to his judicious Readers, would oblige him to treat them with better Sense, than this comes to; and in Honour to his Cause shew them, that he has surer Grounds for his Principles, than unexpressed Proofs, and stronger Defence against his Opponents than unwritten Texts! Who will say, but this Art of Reading in Scripture, what is not written in Scripture, is a rare Art, much in Practice among those, whose Principles require a large Bible to support them? I desire to be informed, how we shall know, whether the subject Matter thus read, be the Mind of the Author, or only the Imagination of the Reader? *i. e.* Whether Mr. *F.* hereby reads the Truths of God, or his own Dreams? *Jer.* xxiii. 26, 28, 31. It seems to me, this Reading of his

his (like little Childrens reading white Paper) is not directed by any Words of the Book read, but by the arbitrary Pleasure of the Reader's Mind, under the fair Presence of unavoidable Consequence: If ever there was an Invention found out, more effectual, to make the Scripture a leaden Rule, and a moveable Dial to suit all Mens Measures and Purposes, than this, let the Wise declare? And upon this I would ask again, did the Mystery of Iniquity at any time erect a more advantageous Refuge for the Safety of Error, than this is? For, by reading in Scripture what is not written in it, or by taking up that out of it, which never was laid down in it, Men have found out *Peter's*, and his Successors Primacy---the real Presence---the Priest's Power to forgive Sins---voluntary Poverty---Penance, &c. if * Stories are right. And by this same profitable Invention Mr. *F.* reads, "*That Believers Infants are visibly in the Covenant of Grace--A divine Command for baptizing Infants-- Their Right to a New-Testament Ordinance--- And that Infants were Members in the primitive Churches planted by the Apostles.*" And who can tell, but Men of long Heads, and sharp Eyes, by the Help of this same Art, will read in Scripture Ten Thousand Things more, which were never expressed nor contained therein? But if, after all the Cry and Confidence, we deny Mr. *F's* Positions to be true, which he has advanced by this kind of Reading, how will he help himself? He can't direct us to the Scriptures, and say of each, "*It is written.*" No; but only to his Consequences: If it be further demanded; whether his Consequences may be depended upon for divine Authority? He answers, Yes: But there is no divine Word produced by him, to prove his Assertion: So then, when we come to the last of the Matter; the Sum is this, Believers Infants are visibly in Covenant---have a Right to Baptism---were Members of the apostolical Churches---and commanded to be baptized; for which, instead of Proof, you have Mr. *F's* bare Word, if that will satisfy you; but God's Word tells

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* Vid. *Cartwright*, on the New-Testament, Page 220.

you no such Thing, therefore let your Principles be no larger than your Bibles.

Mr. F. comes at length to his first Assertion, which is, “*That the Infant Seed of Church Members were once by divine Appointment taken into Covenant with their Parents, had the then Seal of it apply’d to them, and so were Members of the visible Church.*” In my former Publication, I shew’d the Weakness and Inconclusiveness of the Argument from the Covenant, supposing (but not granting) the Case to be, even as our Opponents urge, that Believers Infants were once taken into Covenant with their Parents; and to discover the Invalidity of their Argument thence, I observed, “*That there were true Believers in Abraham’s Days, viz. Shem, Melchizedeck and Lot, yet they were not circumcised; and if gracious Men, who lived in the Days of Abraham were not circumcised, because God had not appointed or commanded them; much less then are the carnal Seed of Believers now to be baptized without his Command or Appointment. Hence we learn, it was not a being in the Covenant, which gave any one a Warrant or Title to Ordinances, but the express Order and positive Command of God.*” Mr. F. replies, “*Here are a Parcel of Instructions and Observations, that seem to make for Mr. M’s Cause (it is well he grants so much) but says, we must have a new Bible to warrant our receiving them.*” Ans. I readily acknowledge our Opponents must have a new Bible to refute them; for according to our Bible, Lot had no Command to be circumcised, and for him to be circumcised without God’s Command, would be Will-worship, as * before.

Says he, “*May we not here argue à fortiore; if righteous Lot, Abraham’s Kinsman, would have greatly sinned, in being circumcised, much more Pagan Profelytes.*” Ans. I charg’d my Opponents before, with making light of God’s express Order, as an indifferent Thing; here is further Ground for the same Charge, and therefore have Occasion again to remind Mr. F. of his overlooking God’s Order and Commands: ’Twas lawful for

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an *Edomite*, or *Egyptian*, who renounced his Idolatry, to be circumcised, and to enter into the Congregation; and why? Because the Lord ordered so, *Deut.* xxiii. But will this prove that it was lawful for *Lot*, without God's Command, to be circumcised? Very far from it. Mr. *F.* seems to have taken no Notice of God's Command, which makes so great Difference in the Case, or else he pays so little Regard to it, that whether there be a Command or not, the Difference, in his Judgment, is not worth the minding: The Sum total of the Force of his Argument *à fortiore*, just amounts to this; that it is as lawful for one good Man to do *that* without God's Commands, as it is for another to do *it* with them; if this is a good Argument, let him inform his Readers the next time what is not.

“ *Circumcision* (says he) *was a Seal of the Righteousness of Faith; but Lot had Faith, therefore it was lawful for him to have the Seal of it.*” Ans. It was so to Abraham; but the Scriptures inform us of no other, who received Circumcision, a Seal of the Righteousness of Faith which he had yet being uncircumcised, besides the *Father of the Faithful*: It is inconclusive to argue from a Particular to a General; let Mr. *F.* prove, that all who had Faith, had a Right to Circumcision; and to do this, he must shew God's Command to circumcise all Believers, when the Scriptures extend it no further for Hundreds of Years, than to *Abraham* and his Household in their Generations, *Gen.* xvii. And if the Lord did not give the Covenant of Circumcision to *Lot* (but to *Abraham*, *Acts* vii. 8.) nor commanded him to be circumcised, it will follow, that it was not lawful for him to be circumcised, tho' he had Faith. There is nothing here which helps our Opponent's Cause, unless it be this Maxim, that it is lawful for a Believer to do that which God commanded him not; and let him make the best Advantage he can hereof in Defence of his Principles.

I said God had not commanded *Lot* to be circumcised; hereupon Mr. *F.* asks, “ *But how is this evident? We don't read, that he was commanded by Name, neither is*

Mr. M. commanded by Name to be a Christian in all the Bible; is it therefore Will worship and Presumption in him to be one?" Ans. Not at all; and I wish I was a better Christian than I am; but I think this to be no parallel Case: Comparisons, they say, don't run upon all-four-- it is well if *Mr. F's* Comparison here can hop a little upon one: Wherever the Gospel is preached, God commands all Persons, capable of hearing, without Distinction, to be Christians, or to *repent and believe* the Gospel, which is the same Thing; but there was no Command given to all in general to be circumcised; there was that very great Man *Melchizedec, King of Salem, and Priest of the most high God*, Gen. xiv. 18. greater than *Abraham*, Heb. vii. 4, 7. and it is also very reasonable to suppose there were at least some, if not very many truly gracious Persons at *Salem*, amongst whom so excellent a Man reigned and ministered in his Priestly Office, yet the Command to circumcise was not given in general to all Believers and their Seed (which if it was, it would indeed have included holy *Melchizedec, Lot*, and others, even all the Godly then in the World) but in particular to *Abraham, and his Seed*, in their Generations, to those *born in his House, and bought with his Money*, Gen. xvii. 12, 13, 26, 27. *Lot* was not one in *Abraham's* Family, Gen. xiii. 14. and so could not be circumcised as one of *them*; and *Mr. F.* says he was not commanded by Name: Nor have we any Account that God gave any Orders about Profelytes, till *Israel's* Return out of *Egypt*; hence it appears on all Considerations, that *Lot* was not commanded to be circumcised.

“*But suppose (says he) what Mr. M. says, were true, how will the Argument stand? Not circumcised, therefore not in Abraham's Covenant; just as if Circumcision was the Covenant, and the Covenant nothing but Circumcision; whereas we are in Abraham's Covenant, yet we are not circumcised.*” Ans. Well, let us suppose too, that it was even so that there were godly Persons in *Abraham's* Covenant, and yet not circumcised; then it still follows, that being in Covenant does not entitle Persons to an Ordinance; else why were not those godly Men circumcised?

cised? Let Mr. *F.* speak out, was it not because they were not commanded? And if our Opponents be in *Abraham's* Covenant, yet it does not entitle their Infants to Baptism without a Command, as hereafter will appear.

Having gone thus far, Mr. *F.* says, “*Now since his Foundation is raz'd, the Superstructure cannot stand, he has no Argument now left to prove, that being in Covenant gives no Title to Ordinances.*” Ans. But that is a great Mistake of his; notwithstanding his several Attempts made against it, my Foundation abides unshaken, which is, that there were Persons in *Abraham's* Day in the Covenant of Grace, and yet were not circumcised, because not commanded; and my Superstructure is well fixed upon the Foundation, that being in Covenant does not therefore entitle Persons to Ordinances: Nor is there any Need I should offer further Arguments on this Head, till what I have advanced be overthrown.

Page 9. Mr. *F.* proceeds, and asks several Questions, “*Will he assert that sealing Ordinances are administered out of the Covenant. If he own Baptism is commanded to be dispensed on a spiritual Account, then I would know whether spiritual Favours come to us, otherwise than by way of Covenant? If he say---only by way of Covenant, the Point is gain'd; and thence it will follow, that being in covenant gives a Right to sealing Ordinances, and nothing besides can give it.*” Ans. I have already observed the Command to circumcise was not given in general to all Believers and their Seed; now the Question is, whether all that were in covenant, had a Right to Ordinances without God's Command? Pray, did spiritual Favours come to *Lot*, and the rest, otherwise than by Covenant? And if only by way of Covenant, why was not *Lot*, and all Believers, and their Seed, then circumcised? If it gives a Right to sealing Ordinances at one Time without a Command, why not at all Times? Why not to the Believers of old, if to the unbelieving Infants now? Nay, on Mr. *F.'s* Plan, what Need is there of a Command at all? Our Author is as far as ever from gaining the Point, unless he had shewn, that
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being in Covenant, entitles all Believers to Ordinances, without God's Command: But he has not, and, I presume, never can shew, that it ever entitled one to an Ordinance, without God's express Order.

“ *But (says he) what tho' Lot had neither been in Abraham's Covenant, nor yet had Right to Circumcision? It would not hurt our Cause, who take Abraham for the President of our Privileges, and not Lot.*” And then with sufficient Warmth, he further adds, “ *So that his Argument would have been equally good, had he said Constantine was not circumcised, therefore Believers Infants may not be baptized.*” Ans. If *Lot*, being a gracious Man, and yet had no Right to Circumcision, then being in Covenant does not entitle Persons to Ordinances, which hurts their Cause so much, that it even overturns their very Foundation of Infants Baptism; which is built upon the Notion of Believers Infants being in Covenant: For if it once appears, as I think it does, that there were any of old in the Covenant of Grace, and yet not entitled to the Ordinance then being; it teaches us plainly, that in our administering and receiving of Ordinances, we must have God's express Order, and positive Command, to give us a Warrant or Title to them respectively, and nothing else can give it; otherwise to receive Ordinances, is neither a Privilege nor Duty. And tho' our Opponents take *Abraham* for the President of their Privileges, their Difficulty is not one Whit removed, for neither *Abraham* himself, nor his Infant Seed, had any Right to Circumcision, till he received the Command of God for it; and as our Opponents have not shewn any Command of God to baptize their Infants (on the Supposition their Seed were in Covenant) yet without the Order of God they have no more Right to Baptism, than *Lot* had to Circumcision; or *Abraham* before he was commanded. Mr. F's vast Stretch in putting *Constantine* on a Par with *Lot* here, must surely be the Fruit of some over-heated Passion, and not the Result of deliberate Judgment: For that old purblind Gentleman COMMON SENSE, to whose Judgment he submits his Performance, will soon discover his Error in this Case,

Case, viz. That Circumcision was in Force in *Lst's* Day, but in the Time of *Constantine* it was abolished.

Having thus followed Mr. *F.* thro' all he offers on this Head with any Shew of Argument, I can't but observe on the whole, that he talks like one much at a Loss what to say, and, trying to make good his Cause, he overlooks God's Commands, and falls into a great Absurdity in his Argument, in preferring the good Qualifications of a Man as a better Topick to discourse from, than divine Appointments. I have only now to add his Declaration, Page 78. "*That he would chuse Death rather than subscribe these Points;*" viz. That *Lot* would have been guilty of Will-worship, had he been circumcised; and that being in Covenant gives no Title to Ordinances. This Declaration it seems is intended to supply his Want of Argument, and probably it may do Wonders among those who implicitly believe all he advances by his reading unwritten Things: But with those, who are for seeing with their own Eyes in Matters of Religion, and are * not willing to give one Degree of Assent to any Proposition beyond the Evidence of its Truth, a Declaration of this Kind, is but an Indication of a bad Cause.

Thus I have shewn the Inconclusiveness of their Argument from the Covenant, on the Supposition the Case was, as they urge; and I am so far from being obliged to unsay, what I have before said, as Mr. *F.* fondly imagines, that the Way is clear for me to say again, "*That their Practice of baptizing Infants is unwarrantable, and an Act of Will-worship, even when examined on the Grounds, whereby they would fain confirm it.*"

In order to obviate a common Objection of theirs, which is, "*That Infants were formerly circumcised, and they ought now to be baptized.*" I argued, "*The Cases are not parallel; there was God's Command for the former, but not so for the latter.--That Mr. F. makes light of God's positive Commands and express Order, as an indifferent Thing, when he asserts, they have as good Ground to baptize Infants, as Abraham had to circumcise them.*" To

which he briskly replies, “ *If then we have the same Covenant, have we not the same Grounds? Let Common Sense witness whether this be a making Light of God’s positive Orders.*” Ans. All the same! *Abraham* had the Covenant, at least Twenty-four Years, before he had any Ground to circumcise, *Gen. xii. 2, 3, 4. Heb. xi. 8.* compared with *Gen. xvii. 1, 7.* But what gave him Ground to circumcise was God’s positive Command, which was institutive of that Ordinance of Circumcision, *Gen. xvii. 9.* And when he, and all his, were circumcised, it was by Virtue of, and in Compliance with God’s Command, *Gen. xvii. 23.* Circumcision depended on a divine Command; upon this was it founded; this gave a Being to that Ordinance; when *Abraham* received the Command, then did his Right to Circumcision commence; and by Virtue hereof was Circumcision continued; and when the Command was revoked, it ceased: Had it been founded on the Covenant, or had that exclusive of, or antecedent to, a Command, been institutive of this Ordinance, or given a Right to it, why was not *Abraham* circumcised before he received the Command? Did he disobey God all that while in this Case? Did he live for so long a Time in the Neglect of his rightful Privilege? Surely No. Now if our Opponents have the same Covenant, yet having no positive Institution for baptizing Infants, their having the Covenant will give them no more Ground to baptize Infants, without the Institution of Infant-baptism, or having God’s Command for it, than *Abraham’s* having the Covenant Twenty-four Years, gave him Ground to circumcise before he was commanded. And, if our Opponents don’t make light of God’s Commands, what makes them assert they stand on equal Ground with *Abraham*? Their Argument from their having the same Covenant, you see is altogether groundless and invalid: *Abraham* had the Command of God to circumcise Infants, and that only which gave any a Right to Circumcision; but our Opponents have none to baptize them, and yet say, they have as good Ground as he: To what Purpose then serves the Command of God? ’Tis evidently

mently an indifferent Thing, if the Case be so, whether there be a Command or not. Their Argument comes just to this, that the Covenant gives them as good Ground, without any Command, to administer an uninstituted Ceremony, even Infant-sprinkling, as *Abraham*, when commanded, had, to administer an instituted Ordinance. Does Mr. *F.* design his Assertion here, and his Talk about it to be in Part, that plain Demonstration, he* speaks of, which I should submit to? Truly, should I yield to such groundless Assertions, and Anti-scriptural Positions, I might indeed be justly charged to have at once quitted my Claim to Honesty and Common Sense.

Says he, “ *Is the Covenant of God nothing in Mr M’s Esteem?* ” Yes, very much; nor have I asserted any thing to the contrary: Why is this Question ask’d, but because I oppos’d his presumptuous Abuse of the Covenant, to countenance the Practice of an uncommanded Ceremony? He adds, “ *Are his Commands to be considered as having no Relation to his Covenant? Can we have his Covenant, and not his Command? Don’t Mr. M. know that we are so far from disregarding God’s Command, that, on the contrary, we insist it warrants our Practice?* ” Ans. I have shewn already, that *Abraham* had his Covenant a long while before he had the Command to circumcise; and must Mr. *F.* be told again, that if they have the same Covenant now, it is nothing to their Purpose in Dispute, without an express Command. And if Mr. *F.* knows of any, let him shew it; for my Part, I know of no divine Command they have to insist on, which warrants their Practice of Infant-baptism: Their insisting that the abrogated Command to circumcise Infants, is any ways in Force now to baptise them, involves our Opponents in a Labyrinth of inextricable Difficulties; when they go about to shew, how a Command, which, when it was in Force, never required any to be baptized, but now being wholly disannull’d, should nevertheless be sufficiently † valid to warrant their Practice, or in any way authorize their baptizing of Infants, is such a laborious

* *Preface*, Page 8.† *Divine Right*, Page 20.

rious Task, they cannot go through with, at least they have not let us know they can.

Having taken a Review of the Ground of our Author's Pretences, we find him much where he was, repeating his Assertion unsupported by Scripture, and unjustly advancing to an Equality with *Abraham*: I shall therefore put it to him again, as a Case of Conscience, Is the express Order of God nothing in his Esteem? Does the Command of God make no difference in the Case in his Account? Has he as good Ground to proceed without it, as *Abraham* or others with it? Let perpetual Darkness sully his presumptuous Lines of infatuated Zeal. I am still quite free to say, my Opponent can never make good his Assertion, for there is an eternal Difference betwixt what God has commanded, and what he has not.

Moreover, in respect of the Covenant mentioned in his first Assertion, into which they say Infants were taken with their Parents, I observed, our Opponents run themselves far out of the way of Truth, in their asserting the Covenant of Grace to be made with Man, on Behalf of others: And inasmuch as the * Author of the *Whole Duty of Man*, had been severely censured by them, as being very corrupt in his Notions concerning the Covenant, I judg'd the most probable Way to convince them of their Absurdity, and to correct their Extravagancy, would be, to compare their Account of it and his together, thereby to shew their near Agreement; and therefore observed, there was but little Odds betwixt that Author's saying the Covenant of Grace was made with *Adam*, and their saying it was made with *Abraham*; his saying it was made with us in *Adam*, and their asserting it was made on Behalf of *Jews* and *Gentiles* with *Abraham*; his requiring Duties on our Part, and their saying, that Degeneracy breaks Persons off from the same Priviledges which *Abraham* enjoy'd: But my doing so, seems to have roused Mr. *F*'s Resentment to a very high Degree; very probable he is not well pleas'd, the World should at all be informed how near at Times their own Writings agree with an Author, which, at another Turn, they so publickly

* Consideration of the *Querists*, Page 24, &c.

publicly condemned: But for my Part I don't see any Reason to palliate the Unsoundness of their Doctrine, more than his. Mr. F. says, "He may well know we hold no such Principle." Ans. I well know they should not; * and therefore urged them to reconcile their Assertion in this Debate, "That the Covenant of Grace was made with Abraham, on Behalf of himself, and all his Seed;" with that in their Larger Catechism, "That it was made with Christ, and in him, with all the Elect, as his Seed." Which Mr. F. has not thought proper to attempt; for I am apt to think it appeared to him, as it does to me, to be an irreconcilable Contradiction.

Mr. F. is pleased to say, that in making the above Comparison, "I have rent off his Words from their Connexion, perverted their Meaning, and violently tortured them," &c. These high Charges require, I should lay before the Readers, the Passage referred to, at large, which runs thus; *Charitable Plea*, Page 45. "Abraham was the Root from whence the Jews sprang, and the first Fruits of the Nation to God. The Promises of the Covenant administered by the Ordinances of God's House, were the Fatness of which he partook, and which nourished his Soul, as the Fatness of the Ground nourishes an Olive-tree. Now as the Branches that grow upon the Root, do partake of the same Juice and Fatness of which the Root or Stock partakes, while they are united, and not lopped off;" then come in the Words I quoted, "Even so, Abraham's Posterity enjoy'd the same Priviledges, Liberties and Immunities in the Church as himself did, until by their Degeneracy some of them were broken off." Let the Reader judge if these Words, I cited, as they are strictly connected with what goes before, without any Violence or Torture, do not plainly assert, that Abraham's Posterity enjoyed the same Soul-nourishment from the Promises of the Covenant, as he did, until by their Degeneracy some of them were broken off. For what is here said of Abraham, is affirmed of his Posterity: Was he in the Church? So were they. Did he partake of Soul-nourishment from the Promises of the Covenant? So did they

* *Anti*. Pages 17, 18.

they until their Degeneracy; or else the Connexion is broken, which says, “*Even so they enjoy’d the same Priviledges in the Church as he did.*” If Mr. F. intends no more hereby, than that those degenerate Branches once enjoy’d Church Ordinances, without any Soul-nourishment, then he breaks the Connexion of his own Words himself; such a Meaning as he would assign contradicts them; nor can his Assertion respecting the degenerate Posterity of *Abraham* be true, neither is there any Congruity in his Comparison, of the Branches partaking of the SAME Juice and Fatness of which the Root partakes, while they are united, and not lopp’d off, if this be designed.

Pray, wherein then have I rent the Connexion, or tortur’d his Words, by observing, that, for not doing their Duty on their Part, they forfeited their Right in the Covenant? Does he assign any Thing else, as a Reason, why they were deprived of the same Priviledges which *Abraham* enjoy’d, but their Degeneracy, *i. e.* not doing their Duty? And if he now dislikes the absurd Doctrine his Words contain, in their proper, natural, and unwrested Connexion, who can he blame but himself for writing so? For him to make a Stir, and to call me an uncandid, unfair Opponent, and charge me with *Antinomianism*, will not remove the Difficulty; his Business is to make good his Doctrine, and shew that Works are the Condition of standing in the new Covenant, and for want of them, that Persons who were in the Covenant of Grace, do forfeit their Right, and are excluded: What is this but, *Do and live?* Is there any real Difference between him, and the *Whole Duty of Man*, in this Point? Or else let him say, that his Meaning and the Words, in the cited Paragraph, look contrary Ways.

On this Head, he refers us to *Charitable Plea*, Page 47. “*None, (says he) can be broken off from true inherent Holiness, nor from Election, nor from the invisible Church.* But how does this help him? The Question is, are there any others besides the Elect, and truly Holy, in the Covenant of Grace? If not, how can any forfeit their
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Right in the Covenant, when none can be broken off from true Holiness? But if there are some in the Covenant without true inherent Holiness, and Soul-nourishment from the Promises of it, then such don't enjoy the same Priviledges in the Church, until their Degeneracy, as *Abraham* did; which gainsays his Assertion: But it is no new Thing, for one, who is an Advocate for Error, to contradict himself, and also to run into many more in Defence of it.

Again, I observed in the Dialogue, this Position, “*That it was truly the Covenant of Grace, made with Abraham, on Behalf of himself, and both his natural and spiritual Seed, both Jews and Gentiles.*” Mr. *F.* would gloss over this anti-scriptural Position, and excuse the Author, by saying, “*He is satisfied the Author meant no more than he does.*” An ingenious Salvo! Pray, does the Author's Meaning point South, and his Words due North? What a Difficulty is it to deal with Men, who shift from the express Meaning of their Words, to a hidden, or unexpress'd Meaning! Why does Mr. *F.* condemn the * *Moravians*, for shifting, and being equivocal? When he flies here from the Author's express Words, and insinuates I mistake his Meaning: What is this but to say, that if Men's Words and Assertions be ever so corrupt, yet 'their Meaning must be accounted good and sound? Why then was the † Author of the *Whole Duty of Man* condemned, as no *Christian*? Might not he as well be excused in the same Manner? Is it because he unhappily pitched on *Adam*, instead of *Abraham*, to be a publick Head in the Covenant of Grace? Where else lies the Difference, between making the Covenant with us in *Adam*, and making it on our Behalf with *Abraham*? But till Mr. *F.* tells us how we shall judge of Peoples Meaning, but by their Words, we will judge according to the latter: Now if he, and the Author of the Dialogue, understand by God's establishing a Covenant with *Abraham* and his Seed, *Gen.*

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* Vid. his Preface to *Satan stripp'd of his angelick Robe*; Pages 9, 11.

† *Consideration of the Querists*, Page 26.

xvii. 7. &c. that *Abraham* was a publick Person in the Covenant of Grace, according to this Assertion, I don't scruple to say that both their Meanings are very corrupt, as well as their Words; but if not, their Words in this Assertion, and the Mind of God in those Places, are vastly different. But is not Mr. *F.* satisfied also, that my Remarks on what the Author of the Dialogue says, are just and proper, when he has not offered to contradict them? Now, if Mr. *F.* holds no such Principle, as is asserted in the Dialogue, where is his Regard for Truth? His Care for the Good of Souls? Or his professed Esteem for the Covenant of Grace? When he hears such Doctrine advanced, which directly and natively justles Christ out of his mediatorial Dignity? Sinks the Glory of the new Covenant; leads People away from the Truth, and dishonours God; without protesting against it, or so much as acknowledging the Author's Words were very corrupt, let his unseen Meaning be what it will? Must a fundamental Error, yea, an Error of the first Magnitude, if it be found in an ingenious Dialogue (as he unjustly calls it) if it seemingly make for his Cause, or in his Party-Friend, be silyly past over, and artfully excused from the Notice of his Readers? Especially by a Man, who at other Times professes he would chuse Death, rather than subscribe that, which is contray to his Opinion? Intolerable Partiality and Unfaithfulness! Is Infant-baptism so delightful to our Opponents, that it must be maintained at any Rate? Must essential Truths be suppressed, and fundamental Errors winked at, to make way for their darling Tenet? Is not this the exact Character of a deluded Conscience?

Mr. *F.* asks, "Who can think him so ignorant as not to know, that this is not the Matter in Dispute between us?" Ans. Every one, that knows any Thing of the Matter, knows that we are led by our Opponents to dispute about the Covenant, into which they plead Infants were taken: And when we hear them speaking their Minds about it, and asserting that it was the Covenant of Grace made with *Abraham* on Behalf of all his Seed, *Jews* and *Gentiles*: Common Sense (Mr. *F.*'s Judge

Judge in this Controversy) teaches, that it becomes us to speak to the very Matter in Hand, or else we should be chargeable with what Mr. *F.* so unjustly charges us, that is, evading their Arguments. And when *Abraham* is represented to be a publick Head in the Covenant of Grace, is it any Wonder at all that it should surprize one? Did I give such a Principle any other Names than what it deserved? I said it was an absurd Position, pregnant with intolerable Falshoods; nor do I see any Cause as yet to alter my Sentiments: And had not I good Reason to father it upon our Opponents? When I cited their Book and Page where it is found, which Mr. *F.* has not been able to deny; tho' he seems desirous to excuse the Author, if possible, and willing enough to have no talk made about it, by his objecting, that it is no Part of our present Controversy: And I think I had just Ground to reason laboriously against such Anti-christian Doctrine, wherever it occur'd, and so should Mr. *F.* too, if his espoused Cause will permit him. Now if he will deal fairly, and above-board, with his Readers, in this Point, he will either vindicate, that *Abraham* was a publick Head in the Covenant of Grace, and so oblige himself to answer my Arguments advanc'd against it, in my former Treatise; or else he will inform them to the contrary, by retracting those Passages (I excepted against) which tend to carry them off from the Truth. But for him to say, they hold no such Principle, when such a Principle is express'd in their Writing, is to say, that they don't hold what they write, nor mean what they speak, which is a great Inconsistency in Gentlemen of Sense.

Our Author thinks proper further to say, "*Mr. M. has shuffled in, and insisted on this Argument, whether Abraham be Representative in the Covenant of Grace; and in Page 24. calls it the Foundation of our whole Structure, whereas it does not so much as enter into the Dispute about Baptism at all.*" Reply; But his charging me herewith won't be believed by any, where the Truth is known: The Author of the Dialogue introduced it, before I put Pen to Paper, and industriously labour'd to possess his
Neighbour

Neighbour with the Notion ; for, after he had reasoned about the Covenant for three or four Pages, he thus winds up his Argument, * “ *I hope, by this Time, you are convinced, that this Covenant contains in it something more than temporal Mercies ; and that it was truly the Covenant of Grace made with Abraham, on Behalf of himself, and both his natural and spiritual Seed, both Jews and Gentiles.*” Hence it plainly appears, the Author endeavoured to convince his Neighbour, amongst other Things, that this Covenant of Grace he had been speaking of, was made with *Abraham*, on Behalf of himself, and all his Seed ; notwithstanding Mr. *F.* has the Courage to charge me with Shuffling in this Argument ! Now since our Opponents have shuffled it in, let them make the best of it they can, in this Dispute, and take it out again, when they have done with it. What I called the Foundation of their whole Structure, in Page 24. is *Abraham’s* Covenant, they speak so much of ; and if this does not so much as enter into the Dispute about Baptism at all, why do our Opponents go out of their Way to insist on it ? Their Mistake in the Foundation I mentioned, is their representing *Abraham* to be a publick Head in the Covenant of Grace, as the Dialogue expressly teaches.

I observed, “ *That the Covenant of Grace was made with Christ---That of all the Seed of Abraham, the Regenerate only were in Covenant---As for others who died in their natural State, that they were no further impri- viledged at the most, but only to partake of Ordinances appointed of God, during the Continuance of that dark, legal, and typical Dispensation, which is very different from their being in the Covenant of Grace.*” To which Mr. *F.* replies, “ *’Tis different from being in it savingly : But is it different from being in it in the Sight of the visible Church ? This is what he should have affirmed, if he designed to contradict me.*” Ans. If I take Mr. *F.* right in this Place ; he grants and affirms, that partaking of Ordinances in the Church, is not different from being visibly in Covenant ; *i. e.* it is one and the same ; then
I say

I say Believers Infants were taken with their Parents into the Covenant itself, or only into the outward Administration of it? If into the Covenant itself, then there is a great deal more to be understood by their being visibly in Covenant, than just partaking of Ordinances, even their receiving and enjoying spiritual Blessings, from Christ to their Souls; and so Mr. F. must recal his Concession. But if they were admitted only into the outward Administration, then his first Assertion is fallacious, which affirms, they were taken into Covenant, which he interprets to be the pure Covenant of Grace. Why is the professing World thus imposed on by their Doctrine? For, according to our Author in this Place, Believers Infants were only admitted into the outward Administration to partake of Ordinances, and no more; Why is not the Case set forth in its clear and proper Light, that People might not be led out of the Way of Truth? And what faltering seizes our Opponent, when he is about to vindicate his Assertion, that he should drop through his high Expressions and lofty Terms used therein; and can make nothing more of them, than what we say! And tho' Mr. F. seems to grant, that partaking of Ordinances, and being visibly in Covenant, is one and the same Thing; yet by his following Words, it seems as if he intended something more hereby: Says he, "*We don't plead for the Continuance of the same Administration, but of the same Covenant; and the Question is not whether those typical Ordinances are abolished? But, whether the Covenant is abolished too?*" Reply. What Covenant? If he means that made with Christ from Everlasting, who ever questioned, whether that is abolished? But if he means any other, let him explain himself. And what is it to his present Purpose, if that Covenant of Grace continues the same, when Infants were never taken, together with their believing Parents, into the Covenant itself, made with Christ, but only formerly into the outward Administration? Truly, nothing at all. Or does Mr. F. take the Covenant and the Administration of it, to be one and the same Thing? If he does, how could the Administration be abolished, and

not the Covenant too? Is not the Covenant of Grace unchangeable? So must the Administration of it be also, if it is one and the same Thing. And it would hence further follow, that those who were once visibly in it (as our Opponents phrase it) could never fall away, which Mr. *F.* dares not affirm. But he says, “*They don’t plead for the Continuance of the same Administration, but of the same Covenant.*” Therefore the Administration is one Thing, and the Covenant another. Hence,

Mr. *F.*’s Assertion, and my Refutation stand thus: Assertion; “*Believers Infants were once by divine Appointment taken into Covenant with their Parents.*” Refutation; Believers Infants, as such, were never taken into Covenant with their Parents, but only under the former Administration, they were admitted to partake of Ordinances by divine Appointment. And unless Mr. *F.* will prove his Assertion, or make appear, that there is more in being visibly in Covenant, than being admitted into the outward Administration; his Assertion, whether he acknowledges it, or not, will always stand refuted, as now it does. As to those Texts he cited, with a Design to prove it, I observed they refer to the spiritual Seed only: Nor has Mr. *F.* been able to shew, that those Places confirm what he proposed to prove by them; they prove indeed, the spiritual Seed to be in Covenant, but this was not the Thing he proposed. Mr. *F.* has not shewn (and I believe never can shew) that the Seed of Believers were in the pure Covenant of Grace, antecedent to their Vocation, Justification, and Participation of the Holy Ghost; then what a mere Amusement is it to talk of their being in Covenant, when all that he can make out, is, that they were once taken into the outward Administration: If he calls this the Covenant, it will not help his Cause in the least, because the former Administration is abolished.

Further, our Concern is not so much, how *Abraham* was to understand the Promise: Certainly he could not understand that all his Seed were in the Covenant of Grace, or any of them besides *Isaac*, *Gen. xvii. 19. xxv. 2.* tho’, very like, he might be as unwilling to cast
out

out his Son *Ishmael*, *Gen. xxi. 10, 11, 12.* as our Opponents now are to acknowledge their Infants not to be in Covenant; but in particular, how are we to understand it? Now Mr. *F.* hath not been able hitherto to shew us, that any other but the Children of the Promise (*i. e.* true Believers) are counted for the Seed, *Rom. ix. 8.*

Upon the whole, in answer to Mr. *F.*'s first Assertion, I have particularly shewn, 1. The Inconclusiveness of their Argument from *Abraham's* Covenant, if the Case was as they urge. 2. The essential Difference between their Case, and *Abraham's*: That *Abraham* had the Command of God for Circumcision, but they have none for Infants Baptism: Moreover I have shewn that the Covenant did not give a Being to Circumcision, but the divine Command, because *Abraham* had the Covenant so long before he was circumcised. 3. The Absurdities our Opponents fall into, by pleading for Infants Right to Baptism. 4. That Infants were never taken into Covenant with their believing Parents, unless our Opponents mean the outward Administration, by the Covenant of Grace; and if so, yet it will do their Cause no Service. Lastly, That the Scriptures Mr. *F.* produced, do not serve his Purpose. And I shall now leave it freely to the Determination of the judicious Reader, whether I have not only argued directly against his Assertion, but also really undermined and overturned the very Foundation of Infant-baptism?

I shall just detain the Reader a little, while I step back to catch some of Mr. *F.*'s commanding Officers, which he has commissioned out against us; no doubt with a Design to be the chief Engineers in this Engagement; such as these, “*Here, if ever, Mr. M. shews his Ability in Tergiversation---Whilst he makes a Shew of answering my Arguments, he ONLY raises Dust---Hides himself among an Heap of Things quite foreign to the Point---That we retain not the same Idea of the Covenant, is Mr. M's own Fiction---He soars into Bombast---Behold the Tergiversation---What Reserves---Rubbish,*” &c. These Compliments, as they are inconsistent with the Truth of Things on this Head, so also with Mr. *F.*'s protesting

against angry, personal Reflections, in religious Controversies; and quite contrary to his Profession of being an Advocate for Meekness and Humility, in the Search after Truth. But, leaving them bound and disarmed by the Way, I pass on to his second Head; which is,

“ *Whether the aforesaid Appointment be repealed?*” I answer again, Yes. For Infants Right to Circumcision stood upon the Basis of God’s express Command; this is that which gave a Being to that Appointment of Infant-membership, and Circumcision, in the Jewish Church; and by Virtue of the same divine Authority was it continued in successive Ages, till the Design of God therein was fulfilled; and when the Command which was institutive of that Ordinance, was disannull’d; the Appointment ceased with it, as I have already observed, or else an Appointment would stand without its Foundation, which cannot be. Having the Covenant (as we have seen) did not give a Being to this Appointment, for *Abraham* had the Covenant of Promise a long Time before the Being of Circumcision, or any Right to it. Nor has Mr. *F.* as yet shewn that Infants were taken into the Covenant of Grace, but only admitted formerly to the outward Administration, which is now abolished; so that the plain State of the Question is, whether Infants are to partake of Baptism, under the present Administration, as they were circumcised formerly? If they are, there must be the like Ground for the one, as there was for the other, even God’s express Command, but this can’t be shewn; for at the very Beginning of the Gospel Dispensation, a Profession of Faith and Repentance was always required by *John*, the Forerunner of Christ, in order to Baptism; for which I cited several * Texts of Holy Writ; which stand fair in Defence of this Truth, That such, and none else, were baptized according to the Scripture. Mr. *F.* will have it, that *John’s* requiring a Profession of Faith from grown Persons, does not exclude Infants: But the Argument he pretends to frame for us, should be mended thus; “ *He who constantly requires a Profession of Faith,*

&c.

&c. from all that come to his Baptism, baptizes none without such a Profession: But John constantly required Profession of Faith, &c. from all that came to his Baptism; therefore John baptized none without such a Profession."

This Argument holds good, according to the Account we find in Scripture of *John's* Baptizing; and what Room is there for *Mr. F.* to object, unless he has Recourse to his Art of Reading what is not written: But this he * professes to reject, and yet has he any other Ground for his Conclusion, "*That there is no Room to doubt, but John baptized Believers Infants,*" but this? He would do well to consider, that *John* did not baptize Persons by Virtue of the Command given to circumcise; for that was not institutive of Baptism; and if not by Virtue of it, then there is no Colour of Reason to conclude, that he conformed to it, in administering Baptism, which had no Dependance on it; but was sent of God immediately with divine Authority to baptize, *John* i. 33. And before our Author can have any Room to imagine that *John* baptiz'd Infants, he must make appear, that the Order which God gave him, required him to baptize them, which I believe is a Task too heavy for *Mr. F.* to perform. *John's* baptizing none but Professors, according to the Scripture Account, very plainly bespeaks that this was the Order he received immediately from God. Neither did Christ lay any Unfaithfulness to his Charge; nor, indeed, can it rationally be supposed, that that holy and excellent Man, did not act invariably, and exactly according to the divine Directions which he immediately received from God.

The Consideration, that *John* received the Command to baptize immediately from God, sufficiently refutes *Mr. F's* "*Pretences of the Right of Infants to Baptism, tho' grown wicked Persons had forfeited their Right, and were rejected.*" Pray, what Right had Infants? Or, how came they by it? They had a Right to Circumcision, because God commanded so; if it were allowed they were in Covenant, yet that would not do without a Command, as we have already seen. How does their Right

to Baptism appear, unless it appeared, that God commanded *John* to baptize them? Why, in no wise. And when Mr. *F.* can produce the Command of God given to *John* to baptize Infants, we promise we will hearken to him with both our Ears, pleading their Right to Baptism: But till he does that, I shall pay no other Regard to all he says on this Head, than what false Doctrines and unscriptural Principles do deserve. As for any Thing he has said against my Argument, I may venture to resume it; “*The Case is this, either it was the Will and Appointment of God, that John should baptize Believers Infants, or it was not? If any say it was, they make that holy Man (who received his Mission immediately from God) a vile Transgressor of the divine Will and Appointment: But such an horrid Crime was never charged on him, who was so highly commended by Christ himself: Then it follows, that it was not the Will and Appointment of God, for him to baptize Infants.*” Now, unless it could be made appear, that *John* baptized Infants; or that he should, but did not; neither of which hath ever been proved, it remains undeniably evident, maugre all Opposition, and Error itself, that it was not the Will, and Appointment of God, they should be baptized.

Mr. *F.* says, “*This Argument makes a Rumbling like Baralipton.*” To be sure! You see it made such a Rumbling in his Ears, that he could not stand to refute it; but, at a Distance off, cries out, “*'Tis ridiculous--'Tis a bare-fac'd begging the Question in Dispute,*” without shewing wherein, or how it is so. And asks, “*Can it be, that I expected a serious Answer to this Argument?*” Not reasonably, because I might readily judge he had none to give. However, instead of serious Answers, he must say something, if it is no more than charging me with begging the Question, and rehearsing his former Talk: But he may know I am by this Time more us'd to the Battle, than to be scar'd with the Sound of his Trumpet, or loud Huzza's: Are Things come to that Pass with Mr. *F.* that he calls my Adherence to express Scripture Testimony in the Case of *John*, a bare-fac'd begging the Question? 'Tis surely pinching
Times

Times with him! The Point I observed, and which the Scriptures formerly quoted do prove, That *John* baptized none upon any other Consideration, but upon Profession of Faith, and Confession of Sin, makes it appear this was the Order he received from God; and shews that Infants were not baptized (unless our Opponent could shew from Scripture, that he baptized some without these Qualifications, which if he could, doubtless he would before now) and effectually refutes his Plea, that Infants are not intended in those Texts; therefore they were baptized upon some other Consideration, let that be shewn. He says (at least he would have his Readers believe so) that *John* baptized Believers Infants: Let him tell us, whether this does not more justly deserve the Name of barefac'd begging the Question in Dispute, which has no Hint in Scripture to support it? But the Way he takes to escape the Force of my Observations, is thus, "*There is no Ground to believe John did not baptize Believers Infants; and (says he) this is enough at present until I come to advance positive Proof.*" Reply. Truly then this must be enough always; for he does not come to advance positive Proof, that *John* baptized Believers Infants all thro' his Pamphlet; I do therefore publicly call on him to produce a positive Proof from Scripture, that *John* ever baptized one Infant; or else forbear to prejudice unwary Souls against Gospel Truths: What an Imposition must it be on his Readers, that he should talk at this Rate, when he cannot but know at the same Time, there is no positive Proof for it to be found in the Word of God! nor even so much as a just Consequence to support the Insinuation; since *John* baptized by Virtue of the Command he received immediately from God, and not by that given to circumcise. Says he, "*The Scriptures don't say that John did not baptize Infants on the same Day with their Parents.*" And again, "*The Scriptures don't say he did not urge the Parents to bring their Children to Baptism.*" Reply. The Scriptures don't say, that *John* did not circumcise all that came to him to be baptized. Again, The Scriptures don't say, he did not sign them all with the Sign

of the Cross, whom he baptized in the Name of him that was to come: But shall we believe he did, because the Scriptures don't say the Contrary? In no wise. And are Mr. *F*'s trifling Objections, in favour of his Opinion, any better, or in the least to be regarded? Not at all; neither indeed are they of any Use to his Cause, unless it be to shew us the Weakness of it, and the Manner whereby our Opponents labour to defend it! After he has observed, the Scriptures don't say this, nor don't say that, he appeals to his Reader's Judgment; "*Reader* (says he) *are these pertinent Topicks to prove a Repeal of Abraham's Covenant?*" Ans. If he means by *Abraham's* Covenant, that Covenant of Grace made with Christ from Everlasting, in which all true Believers are interested, these Topicks were never designed to prove a Repeal of it; nor does our Cause require us to attempt the least Thing of that Kind; for Believers Infants, as such, were never taken into it with their Parents: But if he means hereby the outward Administration, which obtain'd under the Old Testament, these * Observations are pertinent to shew that New Testament Ordinances are not founded on former Laws and Appointments; when the Scripture gives us no Ground to believe that *John* baptized any without the previous Qualifications of Faith and Repentance, in all the Places which speak of his administering the Ordinance.

In Page 16. Mr. *F*. after his wonted Manner, would make his Readers believe, that his Arguments from *Heb.* viii. 7, 8. are untouched, and thinks his Cause very safe; and seems to admire, how I could satisfy myself, without answering his Argument; as if I were obliged to prove the Covenant of Grace made with Christ from Everlasting to be repealed; or shew, that it is not the same for ever; or that it was not revealed to *Abraham*; or that true Believers were not in it formerly as well as now: Are these Things the Points in Debate? No. How then is Mr. *F*'s Judgment so beclouded in the Matter? Have we any Dispute at all about the spiritual Seed? My proper Business was to refute his Plea for Infant-

member-

membership, and their Right to Ordinances in the Christian Church, derived from a former Appointment? And have I not done that already, beyond any just Exception, by shewing the former Administration to be abolished? I shall observe to him again, That *that* whereby God took the *Jewish* Nation and their Seed, as such, to be his visible Church, and was an Husband to them, *Jer.* xxxi. 32. Let Mr. F. call it, the *Ceremonial Worship*, or *Abraham's Covenant*, or whatever other Name he is pleased to give it, this Passage of Scripture, in *Heb.* viii. undeniably proves it to be abolished: However I call it the old Administration, without * “*Fear of any Opposition,*” and therefore say, if nothing can be understood or proved, by Infants being visibly in Covenant, further than that they were formerly taken with their Parents into the outward Administration, this Place of Scripture is full to our Purpose; But if there is, let Mr. F. make it appear, which hitherto he has not done. And when did that Administration begin, but in the Days of *Abraham*? Then was Circumcision instituted, and then began the *Jewish* Œconomy, which was fully set up at *Israel's* Return out of *Egypt*: Now this Place evidently proves a Repeal, or disannulling of that Administration: “*He hath made the First old,*” Verse 13. Therefore to say, that the aforesaid Appointment of Infant-membership, and their Right to Ordinances, is not repealed, when that same divine Command which gave a Being to it, and upon which it was founded, is now repealed, as a Part of that old Covenant, or former Administration, I profess, is such a Mystery to me, which I have not as yet seen unfolded; nor don't expect I ever shall: Neither can I at present see but two Things, which our Opponents can betake themselves to; on this Head; and each hath its own Perplexity; either, 1. To prove, that there was much more in Believers Infants being visibly in Covenant, than their Admission to the outward Administration; that is to say, that they were all taken into the Covenant of Grace itself: But to assert this, would indeed oblige our Opponents to encounter with

invinci-

invincible Difficulties, either to shew, that there is a falling from a State of Grace; or else that all the Offspring of Believers, how wicked soever, shall notwithstanding be all saved. Or, 2. To shew a divine Command for this Appointment; under the new Covenant, or Gospel Administration: But this Mr. F. disclaims, as none of his Business. It seems he is so afraid to mimick me (as his phrase is) that he would not concern himself with that which judicious Readers judge to have been his proper, peculiar Business, on this Head, had he done any Thing to Purpose in the Debate: And, for my Part, I see no Reason to think otherwise; but the Difficulty is, no such Command can be found. In a Word, till Mr. F. can shew that the aforesaid Appointment was no Part of the old Covenant, or former Administration, or else that the new is according to it, in this Particular; this Place of holy Scripture, whether he owns it, or not, will always prove that Appointment to be repealed.

On the whole, let Mr. F. shew the least Ground, from my Argument, for his Insinuation, "*That I leave the Scripture in Contradiction to itself.*" When I affirm the Covenant of Grace to be made with Christ, and by the old and new Covenant in *Heb. viii.* is to be understood the two Administrations; the one dark, legal, and typical, the other clear and evangelical; the one faulty, the other perfect; the former took the *Jewish Nation* to be the visible Church, the latter Professors only, out of all Nations, to be the visible Church; that abolished, this fully established: And this new Covenant is not according to the old among other Things, in this Particular, that it does not admit Infants to a Gospel Ordinance, as that did to a legal and typical one. Let Mr. F. deny any of these Particulars, and prove the contrary, if he can; 'tis what we have long looked for, but hitherto in vain. I argued from *Rom. ix. 7, 8.* thus, "*'Tis evident from these Words, that none, whether Jews or Gentiles, are counted the spiritual Seed, but true Believers only: Now methinks, all will grant, that the Infant Seed of believing Gentiles are not Abraham's fleshly Seed; and Mr. F. in his Distinctions,*

distinctions, does not undertake to shew, that they are his *spiritual Seed*: Then it follows, that the *Infant Seed of Gentile Believers*, as such, are not the *Seed of Abraham* in any *Respect* at all; the *Consequence* then is unavoidable, that they are not, as such, the *Subjects of any Promise* given to the *Seed of Abraham*, because they are not included in it; so that instead of abusing this *Scripture*, our *Inferences* are natural and genuine, and must continue so, unless *Mr. F.* can make appear, that the *Infants of Gentile Believers* are *Abraham's Seed*, in either of the two forementioned *Respects*, for in a *Third* they can't be. Thus you see, that if *Infants* are to be baptized, it must be by some other *Grant*, than the *Charter* given to the *Seed of Abraham*, for that does not reach them; and we find no *Institution* for it in the *Gospel*: Therefore they are not the *Subjects of Baptism*." *Mr. F.* here, instead of shewing that the *Seed of Gentile Believers* are the *Seed of Abraham*, in either of the two *Respects* mentioned, lays hold on my saying, "He does not undertake in his *Distinctions*," &c. and so runs quite away from the *Point in Hand*; which was to shew, that the *Seed of believing Gentiles* are in either *Respect* the *Seed of Abraham*.

The *Blessing of Abraham* was not to any *Seed* but his own, either after the *Flesh* or *Spirit*; for our *Opponents* then, to take it for granted, *Hand over Head*, that the *Blessing of Abraham* is come on their *Seed*, when they don't shew us, that they are *Abraham's Seed* in any *Respect* at all, has neither *Scripture* nor *Reason* to support it: Probably the *Difficulty* which *Mr. F.* saw in his *Way* here to answer my *Arguments* fairly, made him catch at something to make his *Readers* believe he is not put to *Silence*; when the plain, obvious *Sense* of my *Words*, which he makes so great a *Noise* about, is, that the natural *Offspring* of *Gentile Believers*, as such, are not *Abraham's spiritual Seed*. In like *Manner*, he makes a *Stir* about my not overthrowing his *Exposition* of the *Place*; but is there any *Thing* therein, which proves the *Seed of Gentile Believers*, as such, to be in any *Respect* the *Seed of Abraham*? Not at all. How then can *Mr. F.* imagine my *Cause* required a *Refutation* of his

Exposition? I can't readily think that, "*What the Apostle says here, was applicable to the Old Testament Church, in any Period of it, as well as to the New.*" For the Children of the Flesh, mentioned in this Text, had a Right to, and accordingly did, under the former Administration, partake of the Ordinances then being, for every Man-child of *Abraham's* Seed was to be circumcised at eight Days old: Mr. *F.* desires to know on what Account? Ans. In Obedience to God's Command: A very good Reason too; not as the spiritual Seed, but as natural Descendants from *Abraham*, *Gen. xvii. 12.* The Scripture informs us of no Qualification required to receive Circumcision, but to be born of *Jewish* Parents, or a lineal Descent from *Abraham*: Now if Mr. *F.* will shew us from Scripture, that a lineal Descent, or being born of believing Parents, qualified any to be meet Subjects of Baptism, or that any were ordered by God to be baptized on this Account, I promise to give him as humble a Bow, as he can desire, and Thanks withal; but in the mean Time, we maintain, that a Profession of Faith is a necessary Qualification, absolutely required in all the Subjects of this Gospel Ordinance. Our Author says, Page 20. "*This Place does not so much as hint at the Grounds on which Ordinances are administer'd.*" And yet he makes some faint Essays, Page 21. by way of Enquiry, to shew that Believers Infants are the spiritual Seed, as well as actual Professors: And for what End? Doubtless, that he might thence infer, agreeable to the * Scope of his Performance, they ought to be baptized, as well as to have Ground of Charity for them. It seems he knows how to improve the Place to his Purpose, tho' he can't see how we can to ours. He asks, "*But will this Scripture prove, that all visible credible Professors are the spiritual Seed, and none but such?*" Mr. *F.*'s own Words, in his Exposition of this Place, answer the Question, "*These ONLY (says he) are to be accounted the spiritual Seed, and the Children of the Promise, who have the real Blessings of the Covenant in their Hearts, and not others, who have not, tho' they be under*

the

the outward Dispensation, and have a visible Right to the Promise." Here he describes the spiritual Seed positively and negatively; therefore a Profession with their Mouths of those real Blessings in their Hearts, accompanied with Fruits of Righteousness in their Lives, gives a rational and solid Ground to judge charitably, that such are the spiritual Seed, and in the Covenant of Grace; such are the only proper Subjects of Baptism: The Ends and Design of this Ordinance are not answered in any at their Reception of it, but in such; these only are capable to answer a good Conscience towards God, when they submit to the Ordinance, *1 Pet. iii. 21.* And to give up themselves unto him therein, to live and walk in Newness of Life: 'Tis to them that Baptism is a Sign of their Fellowship with Christ in his Death and Resurrection; of Remission of their Sins, Regeneration, and Adoption. According to Mr. *F.* here, we learn, that such as are under the indefinite Promises of Grace and Salvation, or under the outward Dispensation, are not therefore, or merely on that Consideration, to be accounted the spiritual Seed, but those only who have the Blessings of the Covenant in their Hearts; Pray, what are their Infants at the most, but under the outward Dispensation, according to his own Way of talking? Now when none are to be accounted the spiritual Seed, tho' they be under the outward Dispensation, but those who have the real Blessings of the Covenant in their Hearts; and when there are no more Signs of those Blessings to be seen in their Infants, than in the Infants of Infidels: What Ground have they to judge, that they are the spiritual Seed, and fit Subjects of Baptism? None at all! Neither can they baptize them as fit Subjects, unless they judge that carnal Subjects are fit for a Gospel Ordinance! Dead Stones proper Materials to build a *spiritual House*, *1 Pet. ii. 5.* And so mingle the New-Testament Church, and the World together, which Christ designed to be separate.

Formerly, indeed, *Abraham's* natural Offspring, as such, had a Right to partake of carnal Ordinances, and to enter into a worldly Sanctuary; but since Christ came

to set up his New-Testament Church, we don't find he gave Directions to admit any into it, but the spiritual Seed, or Believers, on Profession of their Faith in him : Let Mr. F. see, by his admitting in the natural Seed, whether he does not plainly deviate from the Directions which Christ has given him in the Case? The Law which gave Ground for their Admittance into the *Jewish* Church, is abolished, as a Part of the old Covenant, as already observed : Let him look for that Word of divine Authority, which warrants his Admission of them now, or else he won't be able to say, when he gives up his Account, "*Lord, it is done as thou hast commanded.*" But suppose the Word of God had taken Effect in some of their Infants, yet when there are no Fruits or Signs of it manifest, it requires in Mr. F. "*A Judgment, not only of Charity, but Infallibility, to determine who of them may be admitted to Baptism, and who not :*" Or else he must baptize them all as the spiritual Seed, and thereby shew that he has no Use for his Distinctions, "*Of a twofold Way of being in Covenant,*" because in the Sight of the visible Church they are ALL the spiritual Seed, if *one* is so, and savingly in the Covenant of Grace ; when yet, at the same time, there is no Ground to judge rationally, that one of them is so, any more than the Infants of Non-members ; for the Rule is, "*None are to be accounted the spiritual Seed, tho' they be under the outward Dispensation, but such only, who have the real Blessings of the Covenant in their Hearts, or in whom the Word of God has had its Effect.*" 'Tis like, if an *Anabaptist* should talk at the Rate our Opponents do, Mr. F. would readily call it * religious Garbage, and Nonsense ; But if the Phrase does not please him, let it be stiled unintelligible Divinity !

Mr. F. pleases himself with the Fancy, that I am got into same Box with him ; but if I were, I should find an open door to get out, and shut him in where he is ; for he has no manifest Evidence of the Word of God having taken Effect in the Hearts of any Infants, to judge charitably by ; that they are spiritual Seed, and shall be saved,

saved, as I have in credible Professors: Then the Reader may see that his Judgment is without any rational Evidence, and his Charity, in the Case of their Infants, but selfish Fondness.

In treating on *Gal. iii. 16.* Mr. *F.* very confidently casts the Heterodox upon me, for saying the Promises were made primarily to Christ personal: And indeed if big Words, and noisy Exclamations, will do for Proof, he has enough of them at hand; but one good Argument would be worth them all, either to convince or refute me; tho' among those, who take noisy Outcries for Arguments, they may pass: But after all, if this is such an Heterodox Principle, why did not he shew the Promises were not first made to Christ personal? And that the Promises of God were not first in the Person of Christ, before they can be Yea and Amen to Believers? However, to obviate Objections, I shall add the Expressions of some learned Divines, which are expressive of the Design of my Words; Mr. † *Erskine* says, “*Not only all Necessaries for Redemption, but also all Necessaries for the powerful and effectual Application of that Redemption, are first promised in the Covenant to him (i. e. Christ) and then to us in him, upon his fulfilling the Condition of perfect Obedience. Is Justification promis'd? It is first to him, and then to us in him, Isai. liiii. 11. Is Sanctification and the Spirit promised? It is first to him, and then to us in him, Isai. xlii. 1. Is Glorification promised? It is first to him, and then to us in him, Rom. viii. 17.---So is the Constitution of the Covenant, the Promises are all made to him, and in the Application of it, they are made to us in him; PRIMARILY and mediately they are made to him, secondarily and immediately to us in him.*”

Says Dr. * *Goodwin*, “*As all Promises are made in him, so all Promises were first made to him, and to us, as one with him; therefore says the Apostle, not to Seeds, as of many, but to Seed, as of one, which is Christ.*” Our Author, in his great Hurry and Throng of Business, has here

† Serm. Vol. I. Pages 264, 265.

* Vol. III. Part 3. Page 28.

here some how quite mistaken the Matter, and imagin'd that I asserted the Covenant of Grace was made with Christ personally for himself only; which is neither expressed nor implied in my Words: One would think he might readily have discover'd his Mistake from my References, *Anti.* Page 33. unless he were prepossessed with an unkind Desire of loading his Respondent with groundless Clamours and Reproaches, where Arguments failed him. Now; do the Promises of the Covenant, made primarily to Christ, belong to any but Believers? Or have any others a Right to them? No; for as already observed, *The Scripture hath concluded all under Sin, that the Promise, by Faith of Jesus Christ, might be given to them that believe, Gal. iii. 22.* "The Promise was made to Christ, as Head of the visible Church; and then (says he) it will extend to Believers in him, and also to their Seed." I say again, one might think the very mentioning of this Argument would be a sufficient Refutation of it; for the Promise of Justification, Adoption, the Gift of the Holy Ghost, and Salvation, in no Age of the Church, extended to Believers Seed as such; *i. e.* That they were intitled to, and interested in these Blessings, on the Account of their Parents Faith: But if Mr. *F.* can make out, that the Infants born of Believers are on that Account Believers, he will do something towards proving them to be in Covenant, or that the Promise extends to them also; otherwise, whether he will or no, the Scriptures have concluded them all under Sin, as well as other Unbelievers: And to be under Sin, and in the Covenant of Grace, at the same time, is a Contradiction too great to be reconciled. Their being related to believing Parents naturally, does not unite them to Christ spiritually; and without Union with him, there is no Communion in these spiritual Blessings, or the Promise does not extend to them. It has never been shewn, that natural Relation to Believers is appointed to be a Conduit Pipe, whereby the Promise of spiritual Blessings should be convey'd from Christ to their Offspring. People may indeed be united to the Church of Christ, and at the same time have no Union with Christ, the Head of the Church,

Church, for want of Faith; then they have no Interest in the Promises made to Christ, or the Benefits promised to Believers. The Promise of these spiritual Blessings did not extend to the Offspring of *Abraham* himself according to the Flesh, in that Consideration, *Rom. iv. 12, 13, 16.* And how is it possible it can extend to the Seed of *Gentile* Believers as such? Wherein then, was it amiss to observe that Mr. *F.* uses a wild Way of arguing on this Head, when he talks, as tho' Church membership entitl'd Infants to the Promise, which was made primarily to Christ, and in him to true Believers only? I requir'd him to shew, where God has promis'd these spiritual Blessings should be entail'd on any fleshly Line? He pretends "*nothing is easter,*" and cites *Exod. xx. 6.* with that Design:---"*He will shew Mercy to a thousand Generations of them that love him, and keep his Commandments:*" And then vain gloriously asks, "*Is not a thousand Generations a long Line?*" But will Mr. *F.* stand to it, that these spiritual Blessings are certainly entail'd on Believers Seed to a thousand Generations? No, "*He does not conceive that all the Seed of all Believers will be converted.*" But the Question is, if the Promise of Justification and Salvation is entail'd, why not to one, as well as the other? Why not all converted, as well as some; when it is affirmed that the Promise is entail'd on all Believers, and their fleshly Seed, to a thousand Generations? Further, will our Author say that the Parents Works of Obedience to the moral Law entails the Promise on their Seed, when the Parents themselves are not entitl'd to the Promise of Justification, Adoption, and Salvation, by all the Works of the Law they can possibly do, as the Apostle testifies, *Rom. iv. 14.* "*If they which are of the Law be Heirs, Faith is made void, and the Promise of none Effect.*" Hence it may be observed again, that to be born of godly Parents, does not entitle any to these spiritual Blessings, nor bring any nearer to God in a spiritual Relation, nor have such any thing to boast of above others on this Account: If any, the Seed of *Abraham*, according to the Flesh. But a natural

tural Descent from *Abraham* avails nothing in this Case, *Rom. ix. 7, 8.* Adoption does not come this Way: Men don't commence Children of God by their fleshly Descent, they are not born of Blood, *John i. 13.* but of God, who are the Sons of God. None are Heirs to these promised spiritual Blessings but Believers, *Gal. iii. 29.* And there can't be an entail of the Promise on their natural Offspring, unless Mr. *F.* will shew that their Infant Seed are Believers also, which he has not yet done; or shew that the Promise of spiritual Blessings is entailed by virtue of, and connected with the Works of the Law, and so make Faith void, and the Promise of none Effect.

Another Scripture Mr. *F.* cites with a Design to prove that spiritual Blessings are entailed on a fleshly Line, is *Isa. 59. 21.* God will give his Spirit to his People, and their Seed, and Seeds Seed, from henceforth, and for ever. And then vauntingly asks, "*Is not for ever a long Line? Let Mr. M. speak, and say, is it not very long?*" But the Words of the Text, which he quotes, and miserably perverts, are these, "*As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my Words, which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth, and for ever.*" Mr. *F.* understands and argues, that spiritual Blessings are here promised to, and entailed on the Church, and her Offspring, according to the Flesh (as such) but without the least Foundation in the Text. 'Tis no unusual Thing in Scripture to call Believers the Children of Zion, *Isa. lxvi, 8. Psal. cxlix. 2.* And that by Seed here is meant Believers, is manifest from the Words themselves: 'Tis to Believers, this Seed of Zion, the Continuance of the Word and Spirit of God is promised; with the spiritual Seed (let them be of what Nation soever) do these spiritual Blessings abide, in all succeeding Ages: Not as Mr. *F.* dreams, that the Word and Spirit of God are with the Infant Offspring of Believers. Is the Word of God in the Mouth of all
Infants,

Infants, or in the Mouth of any one of them? This absolute Promise cannot intend any other Kind, but that Seed, to every Individual, whereof it is, and shall be infallibly fulfilled, which is true only respecting the spiritual Seed. But I rather think, Christ is more especial intended, and not the Church, by the Pronoun (thee) in the Text, and so 'tis to be understood of the Promise which God the Father made to Christ (who is mentioned in the former Verse) and his Seed, even true Believers in general; Prophets, Apostles, and Ministers in particular; that the Spirit he received without Measure, *John* iii. 34. And the Words put in his Mouth, *John* xii. 49. should not depart from himself and Seed for ever, *Isa.* liii. 10. *Psal.* lxxii. 17. But whether it be meant of Christ, or the Church, it leaves not the least Ground for Mr. F's Pretence to prove from this Place a fleshly Entail of the Promise; when by the Seed successively, can't rationally be understood any other, consistent with the Text, and general Scope of holy Scripture, but true Believers only in all Ages, with whom the Word and Spirit of God do inseparably abide. Now it remains to be observed again, that it is really marvellous our Opponents will wrest Texts of Scripture, which speak particularly, and only of the spiritual Seed; or true Believers to countenance their Fancies about the Right of their Infant Seed to Church Membership and Baptism! If they do thus through Ignorance, and for want of knowing better, they are much to be pitied, and ought to be timely instructed: But if wilfully, against Light and Knowledge, to serve their Turn, they must be very unfit Men to handle the Word of God, *2 Cor.* ii. 17. iv. 2. Hence it appears, how little Reason Mr. F. has to put Believers Infants on a Par with actual Professors, at the Close of this Paragraph! And also how groundless it is to administer Baptism to Infants, without any Authority from God, on a vain Supposition that spiritual Blessings are entailed on a fleshly Line, which needs Proof, before it can be received for Truth!

I required our Opponents to shew us from Scripture, that Infants were taken into the Gospel Church : But Mr. *F.* in Page 23, instead of giving us any New Testament Proof hereof, as was demanded, recurs to the *Jewish Church*, and says to this Purpose : “ *They were Members of the Jewish Church— now if it was— the same in Substance with the Christian— it will follow that the Materials of the Church are still the same. Hence if Infants were once Materials of it, they are so still.*” Reply. In the *Jewish* visible Church, Infants, who descended from *Abraham*, were Materials ; the natural Seed had a Right (founded on a positive Command) in that House, which continued ’till the End of the former Administration, when the *Jewish Church State* was abolished ; and the Right of the natural Seed ended with it : And when the Gospel Church was set up, professing Believers, and none else, were the Materials of it. I shall offer an Argument or two in Favour of what I say, and then consider Mr. *F.*’s on the contrary.

1. There is a manifest, real Difference, between the Constitution of one, and of the other ; the *Jewish* visible Church neither was, nor could be built on the Foundation of the Apostles ; *i. e.* the Apostles Doctrine of Christ exhibited in the Flesh, or already come, as the new Testament Church is, *Eph.* ii. 20. But, at the most, only on the Promise of Christ to come. Hence it appears, that was not the same with this ; and if not the same, then the new Testament Church is a new constituted Church ; and in this new Formation we find no other Materials, but professing Believers ; nor any other among the Multitudes added to it, but such, *Acts* i. 15. ii. 41, 42, 43, 44. 47.

2. That Covenant Administration, whereby God took the *Jewish Nation* to be his visible Church, is abolished, *Deut.* xxvi. 16, 17, 18, 19. *Jer.* xxxi. 31, 32. *Heb.* viii. 8, 9, 10, 13. Therefore their visible Church State ceased with it. And the new Covenant, as I have observed already, is not according to that : This admits none into a visible Church State but professing Believers,

as all the Places in the New Testament, which speak of the Admission of Members into the Gospel Church do testify, *Acts. iv. 4. v. 13, 14.* But,

I proceed to consider Mr. F's Arguments for the Sameness of the Church under both Dispensations.

1. Says he, "*If the Jewish and Christian Church be different in Substance, they had one Way to Heaven, and we another.*" *Ans.* This Argument may do something towards proving the Sameness of the invisible Church in all Ages, if any deny it; for *Abel, Enoch, and Noah,* had the same Way to Heaven, before the Constitution of the Gospel Church, or *Jewish* either, as all the Saved since, have: And what of that? But how this Inference proves the visible Church to be the same in the Sense we speak of, does not yet appear!

2. "*It would follow, that Abraham could not be the Father both of the circumcised, and uncircumcised.*" *Ans.* *Abraham* was a Pattern of Faith to Believers, whether circumcised or uncircumcised: But the Question is not about the Exercises of Faith.

3. Says he, "*It would follow, that the Jews did not eat the same spiritual Meat, nor drink the same spiritual Drink, as Christians do.*" *Ans.* Who doubts but true Believers among the *Jews* fed by Faith on Christ promised; as we do on Christ exhibited, which was typify'd unto them by the Manna from Heaven, and Water out of the Rock? But what is this to the Point in Hand?

4. "*It would follow, that the Jews could not be Examples and Patterns of Faith to Christians.*" *Ans.* This does not militate against us, unless we said, there were no Believers in the *Jewish* Church, which we never did: What we say, is, that the *Jewish* national Church State, wherein Infants were Materials, is now abolished.

5. Says he, "*It would follow, that the Jews and Christians are not made one Church, nor the middle Wall of Partition broken down for that Purpose.*" *Ans.* Mr. F. * "*Readily Grants, That Christians are not grafted into the Jewish Church, as it stood under the Law.*" How then? As it stood under the Gospel? Why then it was a number of *Jews,* †

profelyted to Christianity by the preaching of the Gospel, who professed their Faith in Christ crucified, and thereupon were baptized: A Church gathered and formed from among those other *Jews*, who were yet ignorant of Christianity: This is the New Testament visible Church we contend for, with which the believing *Gentiles* were united in one Body. For by one Spirit are we all baptized into one Body, whether we be *Jews* or *Gentiles*, whether we be bond or free; and have been all made to drink into one Spirit, 1 Cor. xii.

13. What Church is that wherein *Jews* and *Gentiles* are made one? The *Jewish* visible Church? No surely! For the Ordinance of Baptism was never an Ordinance of Entrance into the *Jewish* Church, properly so called; but into the New Testament visible Church: Here *Jews* and *Gentiles* are made one Body, and the middle Wall of Partition broken down for that Purpose. Now let Mr. *F.* shew that this Church, thus gathered and formed from amongst other *Jews*, be still the same Church, respecting its Form and Constitution, with that under the Law: Let him run the Parallel, and prove it if he can, that Infants were ever the Materials of this visible Church, whereinto believing *Jews* and *Gentiles* were admitted by Baptism; this would end the Dispute.

6. Says he, "Then the Christian Church is not built on the Foundation of the Prophets, but only the Apostles." Well, Mr. *F.* judges if the New Testament Church was built on the Foundation of the Apostles only, it would make a substantial Difference between this and that. Why then won't the Argument hold on the other Hand, since it is manifest the *Jewish* Church was built on the Foundation of the Prophets only; *i. e.* the Promise of Christ to come? Certainly it does, if Mr. *F.*'s Way of arguing be right: And till he can make appear that the *Jewish* visible Church was built on the Foundation of the Apostles, (Christ exhibited in the Flesh, as well as promised, even as the New Testament Church is, whether he will own it, or not, there will always appear such a Difference between that and

and this, that it cannot be the same, in the Sense controverted. However, it hence appears, there must at least be a new Constitution of the Church, before it can be said to be built on the Foundation of the Apostles, as already explain'd: Neither does the former Constitution enter, much less continue in the Gospel Church, but is wholly abolished, or at an End; for it is no Part of the Christian Faith in the New Testament Church, to believe Christ yet to come in the Flesh, as it was an Article of Faith in the Jewish, before he came; though we do indeed believe the Promises of his Exhibition in the Flesh, spoken by the Prophets, yet now no otherwise, but as already fulfilled. Now it was in that Church Infants were Members, the natural Seed Materials; and that Church State, on solid Grounds, we say is at an End: Then it unavoidably follows, that Infants Church membership in the Jewish Church is ended also. Now it still lies at the Door of our Opponents to shew us if they can, that Infants were taken into the Gospel visible Church, and not put us off with what was done under the legal Administration; for the Jewish Economy is long since abolished, and we expect New Testament Proof, for what pertains to a New Testament visible Church. But if they can't, their Say-so will not do.

And lastly, says he, "*If the Jewish and Christian Church be different in Substance, it would follow that it is a false and deceiving Method of proceeding, to express what pertains to the New Testament Church and Worship, by the same Words which were used to express what pertained to the Church and Worship of the Old Testament.*" Ans. To be sure! The Church is the same in Substance, in the Sense we speak of; *i. e.* that Infants are Materials of it in all Ages; because New Testament Writers make use of the same Words whereby the Types were called, to express the Antitypes! To use some of Mr. F's Language, "*A famous Consequence this! † Had he cast Lots what to say, might he not hit the Purpose full as well?*" Why does not he also say, the Types and

Antitypes are materially the same? And so (I dread to speak it) Christ and the paschal Lamb are materially the same? The heavenly Sanctuary and earthly the same in Substance, &c. as well as the Church! And if using the same Words don't prove the Types and Antitypes to be materially the same, much less will it prove the visible Church, under both Dispensations, to be so. I must think Mr *F.* look'd more to the Number of his Arguments here, than their Solidity: But what could he do? The Point itself is unscriptural, then his Arguments must needs be ineffectual. In Page 25, and 26, Mr. *F.* discourses about the Pale of the Church: He imagines, "I lay great Stress on the Observation; and suggests, that I am afraid of the Power of the PALE: But he is so kind; as to assure me, he had no Design against me by that Word." Well, for my Part he is welcome to use it, if he has a mind, by that Note, or any other, to distinguish his Church from the truly Jewish, and purely Christian, to be a Third; compounded of both, in taking Infant-membership from the one, and nominal Ordinances from the other, surrounded with a Pale of an outlandish Form, to include Infant Semi-members some how distinct both from the Church and the World.

In reply to Mr. *F.*'s repeated Assertion, That *Abraham's* Blessing is come on believing *Gentiles*, and their Seed, I observe again, that *Abraham* was a Father in a two-fold Respect; accordingly he had a two-fold Seed, spiritual and natural, *John* viii. 37, 39. The Blessing of *Abraham*, which the New Testament asserts to have come on *Gentile* Believers, is Justification, *Rom.* iv. 11. The Gift of the Holy Ghost, *Gal.* iii. 14. Adoption, &c. *Gal.* iii. 26. This Blessing did not come on *Abraham's* Offspring, as his natural Seed, or because they sprang from him by natural Generation: But on the Regenerate among them, *Rom.* iv. 12. This was the Seed the Promise definitely respected, *Rom.* ix. 8. iv. 16. Now if this Blessing did not extend to *Abraham's* own natural Seed, as such, so neither does it extend to the believing *Gentiles*, and their natural Offspring, as such: And therefore, unless Mr. *F.* can make
appear,

appear, that the natural Offspring of *Gentile* Believers have something more in them than Nature, they are not that Seed of *Abraham* the Promise referred to. However, Mr. *F.* will have it, “*That Abraham’s Blessing comes on Gentile Believers, and on their Seed indefinitely.*” Reply. But was it so to *Abraham’s* own immediate Seed? Were *Ishmael, Zimram, Jackshan, Medan, Midian, Ishbak and Shuah,* *Gen. xxv. 2.* under any such indefinite Promise? No, for the Promise was expressly limited to *Isaac,* *Gen. xvii. 19.* The Lord indeed promised to bless *Ishmael* with earthly Favours, but makes an Exception with respect to the Promise of spiritual Blessings, *Gen. xvii. 21.* This was in particular to *Isaac,* who is said to be born after the Spirit, and was a Type or Figure of the spiritual Seed, whether *Jews* or *Gentiles,* under the Gospel Dispensation, whom the Promise definitely respected. Now if *Abraham’s* own immediate Seed were not under any such indefinite promised Blessing, as our Opponents talk of, how came theirs to be so? And thence imagine they have a Right to ^oBaptism, when *Abraham’s* were not so, nor were circumcised on that Account. For Instance, *Ishmael,* whom *Abraham* could not but know before he circumcised him, was under no such indefinite Promise, *Gen. xvii. 19, --- 23.* Therefore he must have been circumcised on some other Account, and that was in Compliance with God’s Command, as I have already observed. Hence then it appears, that the Blessing of *Abraham,* which the Scriptures speak of, cannot consistently come indefinitely on all the Seed of *Gentile* Believers, because it was not so to *Abraham’s* own Seed; nor on any of them, unless they be the Children of the Promise, as *Isaac* was; and if they be, ’tis by Grace, not by Nature. How then my Argument proves either too little, or too much, as Mr. *F.* unjustly insinuates; or contradicts Scripture, as much as my Opponents, does not yet appear: Nay, the Guilt of false Conclusions lies at his own Door, when he infers, contrary to Scripture, that *Abraham’s* Blessing is come on the Seed of *Gentile* Believers, as such, indefinitely; when the Scripture teaches it

it was to *Isaac*, and the Children of the Promise, as he was definitely.

But for him to imagine that Church-membership in the fleshly Line, is what the Apostle, *Gal. iii.* intends by *Abraham's Blessing*, in Whole, or in Part, not only hath not yet been shewn, but it is inconsistent with the very Scope of his Epistle and Design therein, which was to reclaim the *Galatians* from *Judaism*; and in doing of this, among other Things, plainly shews what *Abraham's Blessing* is, and who are his Seed, to whom the Promises pertained, distinct from the other, who are said to be in Bondage.

“ *Why then* (says he, Page 27) *it seems Church-membership is no Blessing now, though it was in Abraham's Days: Was it a temporal Thing, or was it a Blessing to be in the Jewish Church, and is it a Blessing to be out of the Christian? &c. What Paradoxes are these?* ” 'Tis not unknown; that our Opponents have Recourse to this Argument, as one of their main Fortresses, in favour of their Principle, and urge it on People with seeming great Plausibility. To which I answer, we affirm both together, that Church-membership was a Blessing, and is so, with this Limitation, that it be according to divine Institution; otherwise, for any to be Church-members, is not a Blessing to them, nor the Way to bring a Blessing on them, but a Curse. People can't reasonably expect a Blessing but in God's Way, and according to his Appointments; and for any to partake of that which does not belong to them, is no Blessing. It was no Blessing to the Men of *Shechem* to be circumcised, for all their Haste and Contrivance to make a numerous Church, *Gen. xxxiv. 21--25.* though it was to the Seed of *Jacob*; neither was it justifiable in the Sons of *Jacob*, to abuse the Ordinance of Circumcision, Verses 15, 16. any more than it is in our Opponents to administer Baptism, not according to God's express Directions. It was no Blessing to the *Philistines* to have the Ark of God among them, *1 Sam. v. 6. &c.* though it was to *Israel*. Nor was it any Blessing to the Men of *Beth-shemesh*, or to *Uzza*, to come so near the
Ark,

Ark, 1 Sam. vi. 19. 1 Chro. xiii. 9. tho' it was to the Priests and Levites. So neither is it any Blessing to Infants to be Church-members now, whatever it was of old, unless there be God's Institution for it now, as there was then; which we have often desired our Opponents to shew, but in vain! I think I have already proved the Jewish Church State itself to have been temporal; that is, it continued no longer than till Christ came to set up the Gospel Church; then it necessarily follows, that Infants Membership in the Jewish Church (founded on a divine Command, which is now abrogated) was temporal also; as several other Things were, I formerly * mentioned, which were peculiar to Abraham and his Seed. It was a Blessing to be in the Jewish Church; but it is a greater Blessing that the Jewish Economy is abolished, and the Gospel Dispensation established; as much as the Ministrations of the Spirit and of Righteousness excels the contrary, 2 Cor. iii. 6--11. Therefore, the Seed or Offspring of Believers, enjoy a greater Blessing now, tho' they are not Members, in having the Advantage to behold the unvail'd Glory of the Lord shining full upon them, by the Beams of an unmask'd Gospel, whereby they are changed into the same Image, 2 Cor. iii. 18. and so fitted for Communion in the Gospel Church, than the Jewish Offspring had, tho' they were Members of that national Church; who nevertheless were all their Lifetime under a Vail, and subject to an intollerable Yoke of Bondage, Gal. v. 1. Acts xv. 10. This View of the Case, sufficiently unfolds Mr. F's Riddles, to the full Satisfaction of an unprejudiced Mind; tho' perhaps he may (in Defence of his received Principle) think proper to keep on still, in drawing his Line of Paradoxes; and asserting, contrary to Evidence, that I have no Medium at all to prove the foresaid Appointment to be repeal'd. In Pages 28, 29. Mr. F. treats on what he calls the Devices of the Anabaptists, to prove the Repeal of the said Appointment of Infant-membership, and their Right to Ordinances: But for my Part,

I judge

I judge 'tis already sufficiently proved to be repealed ; there is therefore no need to dwell on the Devices he mentions at all : " Yet I may make a remark or two, on what he says, and proceed. He endeavours to infer from my Words, " *That we must be under both Covenants, of Works and Grace at once.*" And then asks, " *is not this a Depth unfathomable ?*" Yes, as much so, as to find the Reason of his Inference from my Observation, when I say, " *The Law (as a rigorous Covenant of Works) is subservient to the Gospel, by convincing Men of Sin, and condemning for Sin.*" That is, that the Law, without the least Abatement, on pain of Damnation, requires an exact, full and constant Conformity, to all its Precepts, at the Hand of every one that is under it, Gal. iii. 10. Which when the Transgressor is convinced of by the Law, Rom. iii. 20. Gal. ii. 19. he can have no Hope left to be justified by it ; but is through Grace brought to embrace the Righteousness of Christ, which the Gospel proposes ; and thus delivered from the Curse of the Law, and no more under it, as a Covenant of Works, but under Grace ; though 'tis to the Believer a perfect Rule of Holiness. Does not this subserve the Gospel ? But how this tends to infer, that we are under both Covenants at once, when I expressly argue the contrary, I can't devise. Does Mr. F. mean that Law and Grace make up one Covenant, when he says, by way of Opposition, " *The Law is subservient to the Gospel ?*" If so, the pure Covenant of Grace he speaks of, is a mix'd Covenant with a Witness ! He denies the Law in its rigorous Exaction, or as a Covenant of Works, to be subservient to the Gospel : How then relax'd and lenify'd to the Sinner under its Power ? Let that be shewn consistent with their condemning the † Author of the whole Duty of Man. Or is it no Subserviency to the Gospel, that the Law should convince the Sinner of his Guiltiness, condemn him without Mercy, and kill his Hope and Expectation of Life and Justification that Way he once look'd for these Things ?

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In *Deut. iv. 13. Exod. xxxiv. 28.* the Law is called a Covenant: What Covenant? Of Grace or Works? If of Grace, how then does the Apostle say, that by *the Deeds of the Law, shall no Flesh be justified?* But if a Covenant of Works, it is then demanded, whether it was subservient to the Gospel or not? This he is desired to answer. Says he, Page 29, "*Had it been a Covenant of Works, it could not have led to Christ, but from, him.*" Then it must be a Covenant of Grace; and so verily Righteousness is by the Law! Farewel then all Distinctions between Law and Gospel, Works and Grace! We have no need of you! The Law is a Covenant of Grace, and the Gospel a Covenant of Grace: The one fully condemns all that are under it, without Favour to the Offender; and the other fully justifies all under it, without Merit in the Sinner; and yet, at the same time, both one and the same Covenant of Grace too! For, says he, "*The Sinai Covenant (and there the Law was given) was really a Covenant of Grace, and the same in Substance with that in Heb. viii.*" According to Mr. *Flavell's* and Mr. *Finley's* Ballance, what an exact Poise must we then be in, "*To be fully justified, and fully condemned at the same Time, &c.*" Who knows but these are some of Mr *F's* plain Demonstrations I should yield to? Well, I yield to him, they are plain Demonstrations that his Talk on this Head is involved in much Confusion. I observ'd, that his Argument seems to turn out thus, That the Law was given to be a Covenant of Grace. He answers, *I think the Case seems to turn out thus, That Mr. M. is not sufficiently apprehensive of the Force of an Argument, to undertake the Refutation of my Book.*" 'Tis no wonder at all, if one that has not * Sense, should be at a loss to apprehend the invisible Force of an Argument of them that have! But 'tis pleasant to see him bring out the Force of his own Argument thus, "*They who sought Justification by the Law, thought it was designed for a Covenant of Works: But they who sought Justification by it, mistook its Design, therefore it was not given to be*

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a *Covenant of Works*." What then? to be a *Covenant of Grace*? (for the *Law* is called a *Covenant*) If so, they were surely in the right to seek *Justification* by it, tho' as many as are of the *Works of the Law*, be under the *Curse*. A forcible *Argument*.

In the following *Pages*, our *Author* having some *Leisure*, and *Freedom* from his * abundant *Hurry*, and happening to be in a very good *Humour*, "or utmost *Calmness*," diverts himself and his *Readers* for a while, with an imaginary *Prospect* of "my *Shifting and Quibbling, Dishonesty and Secrecy, Sculking and Hiding, Nonsense and Heterodoxy*." Good *Evidences* of a calm *Temper*! But as long as the *Truth* is safe, I shall leave him to rejoice in his fanciful *Entertainment*, and pass on; tho' I might have observ'd by the *Way*, how willing he is to press me to labour in his *Stead*. 'Tis himself that argues from what he calls *Abraham's Covenant*: And if he does not like the *Name*, or is at a loss to know "what kind of *Covenant* it was," why does he argue from it? Let him define it, if he thinks proper: Let him give it what *Name* suits him; 'tis enough for me to call it by that *Name* which he gives it, whilst I am shewing that his *Arguments* therefrom, are intirely *inconclusive* in the *Case* of *Infant Baptism*.

What he offers in *Page 31*, has been substantially considered and refuted already. We have express *Scripture* in our *Favour*, that *Israel* and *Judah* on their breaking the *Covenant* were disregarded, and the *Covenant* itself made old; or abolished, *Jer. xxxi. 32. Heb. viii. 9. 13*. Now unless he could produce *Scripture* which foretels, and declares, that on *Peoples* counteracting their baptismal *Engagements*, the *Covenant* they are now under is abolished, and that another shall be made different from it, his *Discourse* is nothing to the *Matter*: My *Argument* proves just enough, that the old *Covenant* is abolished, as was foretold, *because they continued not in it*; and all the *Appointments* under it (not excepting *Infant membership* in that national *Church*) which were peculiar to it, are abolished with it.

In Page 32. says he, “ Mr. M. often requires us to give express Proof, in so many Words, that Infants are Members in the New Testament Church; we require an express Repeal of their Church-membership. Let us see once for all, which of us have best Reason for our respective Demands. Methinks it is a self-evident Truth, that an Ordinance once enjoined, or a competent Authority, must needs be in force, until it be repealed by the same Authority,”

&c. Ans. I am not unwilling to come to the Trial of our respective Demands, hoping it may have some good Effect, and bring Things to a desirable Issue. 'Tis granted on both Sides, that the same Authority which appoints, can disannul.---Then we'll proceed: The Promises made to *Abraham*, *Gen. xii. 2, 3.* he had Twenty-four Years before he was circumcised; hence it appears, that it was not the Promise, but the express Command of God, that was institutive of that Ordinance of Circumcision, and gave him, and his Seed, a Warrant to be circumcised. Now that Law, which gave a Being to Infant-membership and Circumcision is abolished by divine Authority, as a Part of the former Administration; this must be granted, or else Circumcision is yet in force. Now methinks it is a self-evident Truth, that when a Law, which gives Being to any Ordinance or Appointment, is abrogated, that Ordinance or Appointment is repealed. Again, that very Covenant Administration, whereby the *Jewish* Nation was taken into a visible Church-state, is now waxed old, and vanished, as before shewn. And further, That Church-state, whereinto Infants were admitted as Members and Materials, is now abolished, as already observed; since the Case is thus, that we make appear from Scripture, that the same divine Authority, which gave a Being to every Particular, which our Opponents insist on in Defence of their Principles, the same divine Authority hath now disannull'd every of them. It remains therefore, that we have just Grounds to require them to produce us express Scriptures to prove that Infants are the Subjects of Baptism, and Members in the New Testament Church; otherwise they have no Right there, by Virtue of any
former

former Appointment. But this has never been done, and I presume never will; and till this is done, the Reader may see there is no Reason I should renounce my favourite Principles, as Mr. *F.* calls them: Seeing they are unmoveably founded on Holy Scripture, even that professing Believers are the only proper Subjects of Baptism; let all Men therefore judge betwixt us, which of us have the best Reason for our respective Demands.

Mr. *F.* “*Now comes to his third Assertion, viz. That God has actually renewed and confirmed the aforesaid Appointment under the New Testament Dispensation: This, (says he) in the very Proposal, shews the Falsity of Mr. M’s Assertion, that I bring no Scripture to prove the Right of Infants to Baptism; or that they are visibly in the Covenant of Grace.*” Reply. If Assertions proposed will shew the contrary to be false, I grant Mr. *F.* is like to do something in this Controversy, for he has enough of them. If the Case be thus, then he, who can pile up the greatest Heap of Assertions, will carry the Cause: What Need then is there of Argument or Proof at all? But how his Assertion in the very Proposal shews the Falsity of mine, which is, that they bring no Scripture to prove the Right of Infants to Baptism, when neither in the Proposal itself, nor afterwards, any Scripture Proofs are produced, is very dark, and wants further Illustration. I have already traced the former Appointment from the Beginning to the End, and shewn that the Laws whereupon it depended is abrogated, and the Church state in which it was in Force, is ended also. Mr. *F.’s* proper Province is; to shew the Institution of Infants Baptism, or else we will still plead that none but professing Believers are to be baptized according to Christ’s Institution; and always say, as we now do, that he has not the least divine Authority for his Practice. Our Author repeatedly refers to those Scriptures, which, he says, “*Prove Abraham’s Covenant to be the pure Covenant of Grace, and therefore consequently is confirmed.*” If he means by *Abraham’s* Covenant, that Covenant of Grace made with Christ Jesus, were Believer’s Infants, as such, ever taken with their Parents into that? Or if he intends the Covenant Pro-
mises

mises published to *Abraham*, which he embraced by Faith; Infants are not interested in them unless they are Believers, and so the spiritual Seed; nor was the Promise of Grace and Salvation indefinite to *Abraham's* own Seed, as we have already seen. All that *Mr. F.* has as yet made appear is, that Parents and Children under the former Administration were admitted to partake of Ordinances; and what is that to his Purpose? Truly nothing at all, since that Administration with its Appointments are long since abolished. We are now looking for the express Institution of Infants Baptism, and if he can't produce any, let him no longer impose the Practice of it on the World. What can he bring from *Abraham's* Covenant, in favour of his Principle, when he pleads, Page, 33. "*The Necessity of Faith to interest us actually in the Covenant of Grace; and that God requires our Consent to his Terms, and confirms the Covenant to us on Condition of believing, this is a making the Covenant with Man.*" Well, then, according to his own Way of talking, the Terms must necessarily be proposed to each in particular, and their Consent obtained, or else they are not actually in the Covenant of Grace. Hence it follows, that Infants are not actually in the Covenant of Grace they speak of, for they are not capable of considering the Terms proposed, nor of giving their Consent to them, nor of believing the Faithfulness of him who proposes them: Hence it will further follow, that *Abraham's* Covenant is confirm'd to none else but Believers, which is still far from the Matter in Hand. To say, that Believers Infants are in Covenant in the Sight of the visible Church, when yet, at the same time, they are actually out of Covenant in the Sight of the visible Church, because they have never consented to the Terms proposed, is another Mystery of their Profession, who are Advocates for Infants Right to Baptism. But if he says, the Consent of the Parents to these Terms brings their Infant Seed also with them into Covenant Relation to God, then it gives room to reply, that *Mr. F.* represents not only *Abraham* to be a publick Head in the Covenant of Grace, but also every Head of a Family in his

Measure to be so; and so the Covenant of Grace is made or confirmed with an infinite Number of publick Heads, on behalf of their Seed,* who are not capable, personally and explicitly, to covenant for themselves. Who then can blame the Author of the *Whole Duty of Man*, for his Prudence in contriving a publick Head, as early as the Being of the first Family on Earth?

I can't see, that it is any Reproach to my Judgment, still to say, "*That Gal. iii. 8. is as remote from his Business, as any he had cited before.*" This Text shews, the Gospel was preached to *Abraham*, which we never gainsaid. *Abraham* was in the Covenant of Grace, and so are all his spiritual Seed, whether *Jews* or *Gentiles*, in all Ages: But what is this to the Case in Hand, when he has not shewn that Infants were taken into it with their believing Parents; or that the Covenant was ever confirmed to any but true Believers, as the Text itself shews. But supposing the contrary, it would not do, as already appears, without the Institution of Infants Baptism, which we are now looking for, but have not yet found it.

However, if his Assertion is not proved, it is not for want of repeating the same groundless Arguments over and over; in Page 34. he again says, "*The Blessing of Abraham is come on the Gentiles, and their Seed,*" &c. This has been considered already. "*He wonders by what Rule we are to judge that this or that particular Infant is not the spiritual Seed, seeing the Promise is indefinite; were Abraham's Seed excluded from the Church, because it could not be infallibly known, which was the spiritual Seed?*" Ans. By his own Rule, *Vind.* Page 19. which is thus: "*These only are to be accounted the spiritual Seed and Children of the Promise, who have the real Blessings of the Covenant in their Hearts, and not others, who have not, tho' they be under the outward Dispensation, and have a visible Right to the Promise.*" Here is the Rule; where are his distinguishing Marks whereby the spiritual Seed may be known from other Infants, either of *Christians* or *Pagans*? Has he any outward Evidences of the real Blessings of the Covenant in the Hearts of Believers Infants?

* Divine Right, Page 39.

Infants? If he has, let him shew them; if not, he can't baptize one of them as the spiritual Seed, according to this Rule (for none are to be accounted the spiritual Seed, tho' they be under the outward Dispensation, but those only who have the real Blessings of the Covenant in their Hearts) and if not as the spiritual Seed, then not at all, for the Promise to *Abraham* and his Seed does not include them, when they are not the Seed of *Abraham* in any Respect. But for him to say, that Believers-Infant Seed, are now to be baptized, as *Abraham's* were once circumcised, does but bring him again to the invincible Difficulty of producing the express Command of God for the one, as there was for the other; or else his "*bold Assertions,*" and inconsequential Consequences, are of no Weight, save only with them, who are for doing what God commanded them not. Infants were once commanded to be circumcised; What then? That was another Ordinance, another Command, and another Church-state, different from what we are now concerned with; and therefore no Proof can be brought from an abrogated Law, and abolished Church-state, to shew who are the Subjects of a Gospel Ordinance, and Members of a New Testament constituted Church.

Mr. *F.* has suggested more than once, that I called Infant-membership in the *Jewish* Church an insipid Thing; but I deny the Charge; what I called so, Page 43. is their Infants Church-membership, *i. e.* the Membership of our Opponents Infants in the *Presbyterian* Church is an insipid Thing. To use Mr. *F.*'s Words, "*'Tis no more to be relished than the White of an Egg,*" because it has no divine Institution to support it: Nor will my Words in their true grammatical Construction, and Scope, bear another Sense. But he must say something, in order to charge me with "*Wickedness,*" that he might make his Readers believe, "*I boldly contradict express Scripture,*" when in the mean while it is not so. The first Text Mr. *F.* chiefly insists on, is *Acts* ii. 39. *The Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* In answer to his Plea for Infants Right to Baptism

from this Place, I observed, 1. “ *The Promise is the same both to the Parents and Children; if it is the Promise of Pardon of Sins and Gift of the Holy Ghost to Parents, ’tis so to the Children: ’Tis strange that Mr. F. who charges us with curtailing Abraham’s Blessing, should himself curtail this Promise, that the Parents were to have Remission of Sins, but all that is pleaded for their Infants, is that they were to enjoy outward Priviledges-- to be baptized. Does the Apostle make any such Difference?*” He says, No, neither does he: Does not he, when he pleads, that Parents have present Forgiveness of Sins, and Children but outward Priviledges? Those have the Application of Christ’s Blood by Faith, and the Sanctification of the Spirit; These not: Believing Parents have the present, actual Efficacy of the Promise in their Hearts, but Infants only a present Right: Those are in a State of Peace with God: These Children of Wrath. And yet he makes no Difference! ’Tis true, the Apostle makes no such Distinction, nor is there any Ground for it in the Text; tho’ our Opponents would willingly strain it to serve their favourite Principle of Infant-baptism, and curtail this Promise to Children, and suspend them from the Blessings of the Promise; who, they say, have a Right to the Promise, without the least Foundation in the Words to gratify their Desires. Says he, “ *What we say is plain enough, viz. That God has engaged himself by Promise to Believers and their Seed; hence the Parent’s Faith is the Condition of the Childrens Right to the Promise, for the Seed of the Righteous shall be blessed.* Reply; Instead of being plain enough, this makes the Case still darker: To say that the Parent’s Faith is the Condition of the Childrens Right to the Promise, is a Point of Divinity, that needs further Proof than Mr. F’s bare saying, “ *It was good in Abraham’s, and in Peter’s Day.*” For it is Faith, and not natural Birthright, that is appointed to interest us in the Promises, *Heb. xi 33.* Have the Children on this Condition a Right to the Blessings of the Promise, or only to the Promise without the Blessings of it? If to the Blessings promis’d, then let him shew, that the Children of Believers, as such, have any more Right to the Pardon

Pardon of Sin, than the Children of Unbelievers, *Gal.* iii. 22. *Eph.* ii. 3. *Ezek.* xviii. 20. unless they are born Believers; otherwise to say, that Unbelievers upon any Condition have a Right to Justification, Adoption and Salvation, is too gross an Error in Divinity once to be allowed; for none has, nor ever had any Right to Heaven but regenerate Souls, *John* iii. 3. It does not appear, that any have a Right to these promised Blessings, but those who by Faith do lay hold on the Promise: I am not necessitated to argue against *Abraham's* Covenant, as he suggests, when I argue against his Misrepresentations of it; for none of the Seed of *Abraham* had a Right to the Pardon of Sin and Salvation, because they were the Seed of *Abraham* according to the Flesh, as these Scriptures testify, *Rom.* iv. 16. ix. 7, 8. *Gal.* iii. 7, 9, 10. But if Children, on the Condition of their Parent's Faith, have only a Right to the Promise, and no Interest in the Blessings promised, where is there any Ground for this Distinction, in the Text under Consideration? Let it be made appear, that any have an Interest in the Promise of Pardon of Sin, Justification and eternal Life, who have not at the same time, the Benefits promised, *John* iii. 36. Says he, "*The Seed of the Righteous shall be blessed.*" What then? Christ is given for a Light to the *Gentiles*, that he might be the Lord's Salvation unto the End of the Earth; and so there is a Promise, *That in him shall all Nations be blessed.* Let us compare both together, according to our Opponents Way of arguing: Are Believers Infants visibly in Covenant? So are all the unbelieving Nations, as much as they. Shall they be blessed? So shall all Nations. Are they under indefinite Promises? So are all Nations as much. Has God declared it to be his Pleasure to give Salvation, with all its Pre-requisites, to Believers Seed? So has he also to all Nations, or else they can't be blessed. A goodly Argument to prove the Institution of Infant-baptism! You see Mr. *F's* Proof from this Text, for Infants Right to this New Testament Ordinance is full strong, when it proves so much, that all Nations may be baptized by Virtue of the Promise to them, as well as Infants! For

their unbelieving Infants, and the unbelieving Nations, have just a like visible Right to the Promises; both are destitute of the present Efficacy of them: And if one Party has thereby a present Right to Baptism, so has the other. But the Truth is, before either one or the other possess any Part of the Estate (as he words it) or enjoy Church Priviledges, they must, in the first Place, give in Evidence, according to Law, of their being proper Heirs, even a Profession of their Faith and Repentance, otherwise their Possession is illegal, according to the New Testament Laws. Says he, “*As the Parents were baptized, because the Promise belonged to them, so also the Children.*” Does he mean the Children were also baptized? We have only Mr. F’s bare Word for this: The divine Historian informs us of no such Thing; ’tis therefore a bold Imposition on his Readers, to affirm they were: I judge, this Article of his Faith needs the Confirmation of new Miracles, before it can be received as one of the Truths of God, who hath not written to us, that any Infants ever were, or should be baptized; and had not our Author been strongly bias’d with Error, he would not have once presum’d to insinuate, much less assert, the Children were baptized, in the Manner he has done.

2. To shew the Inconclusiveness of his Argument from this Text, I further observ’d, “*The Gospel is not preached to Infants, neither do the Precepts of it enjoin Repentance on Infants as a Duty in that Capacity; and since Repentance always precedes Baptism, I desir’d him to shew the scriptural Grounds of his Practice, or even the reasonableness of his Opinion, that Infants are capable of giving Obedience to God in Baptism, when they are incapable to repent,*” &c. He answers, “*This Argument is to be spoken to afterwards in course.*” And again refers us to Circumcision; an abolished Rite, and an abrogated Command it seems is the Ground he has for Infant Baptism: But when he so often refers to that Custom, ’tis reasonable he should give us Scripture Authority, which requires our administering Baptism, conformable to the Law and Custom of Circumcision, which he has not yet done. Says he, “*It would have*
done

done equal Execution among Abraham's Infants, who were as incapable to believe and repent, as ours." Reply. There was the exprefs Command of God, to circumcise *Abraham's Infants*; and by that Command, those were required to be circumcised, who at the time were incapable to repent. But Baptism is another Ordinance, founded on another Command, which every where requires Repentance to precede the Reception of this Ordinance, in all the Subjects of it: Let him shew us the exprefs Command which warrants the baptizing of Infants, who are incapable to repent, and it will end the Dispute; otherwise this Argument will do Execution in the present Case, and not touch *Abraham's Infants*. He asks, "*Must every Thing that is required of grown Persons, be required of Infants?*" Ans. No; by Reason of their Incapacity, 'tis not required of them to repent, and if not to repent, neither is it required they should submit to Baptism; for that Duty is always required to forego this, according to the Scriptures: Unless he still reads the Scriptures backward, *be baptiz'd, and repent.*

Says our Author, "*I suppose he thinks it much to his Purpose, to observe, that it is certain a Promise can never make that to be a Duty, which is not commanded.*" Ans. Yes, very much. *Adam, Abel, Seth and Enoch*, had the Promise: But the Promise did not make it a Duty to them to be circumcised, or baptized, as we have an Account of. *Abraham* had the Promise Twenty-four Years, before it was his Duty to be circumcised. Therefore it is not the Promise that is institutive of an Ordinance, or warrants one to partake of it, as our Opponents fondly imagine; but the Command of God. Now if they had the same Promise, they may have it to the End of Time, before it will give them Ground to baptize their Infants, without the Institution of Infant Baptism, or having the exprefs Command of God for it: And therefore I still say for them to urge the baptizing of Infants from this Place, is a sad Abuse of this Promise.

3. I observ'd, that by [Children] here we are to understand not Infants, but Children grown to such Years

of Maturity, as to be capable of receiving the Holy Ghost, by hearing the Gospel; and for this Purpose, I compared this 39th Verse with the 17th of the same Chapter. He asks, “*Who told me that the same are spoken in both Places?*” Ans. If no Body had told me, the Truth is still the same. To compare Scripture with itself, Mr. F. allows to be a good Way to detect Errors; and so by looking to Verse 17, where those, who are here called Children, are there “*Sons and Daughters prophesying.*” Considering also, what the Promise is, we are enabled to discover his Error in this Case; when he would have it, that Infants are here intended, and that the Promise was to them, and to the Infants of those mentioned in Verse 17. But the Children in Verse the 17th, to whom the Promise belonged, were grown capable to receive the Holy Ghost by hearing, and to prophesy, and there are no other Children mentioned there: Such then must be understood by Children in the 39th Verse, where there is a Reference to the same Promise.

He proceeds with a View to prove that Infants are meant in this Text, and hopes to do it unanswerably; accordingly he goes about to shape something, which he calls unanswerable Arguments. The first is taken from the Apostle's changing the Persons: Says he, “*If grown Persons, capable of hearing the Word, be meant, why does the Apostle change the Persons? They were grown Persons he spoke to; that is granted: But who are the Persons he spoke of? He calls them Children: If they were grown, capable of hearing, why does he not speak to them? Why not say, the Promise is to you Parents, and you Children; and so make them a different Division by themselves? Having said, the Promise is to you; why should he say, and your Children, unless he meant their Infants?*” Ans. The Apostle spake with Regard to the Promise in *Joel ii. 28.* whose Words he recites, *Acts ii. 17.* *And it shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all Flesh, and your Sons, and your Daughters shall prophesy, and your young men shall see Visions, and your old Men shall dream Dreams.* Now, here observe, according to Mr. F's own Rule, and by the Force
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of the same Argument, these Sons and Daughters, young Men and old Men, are all Infants, because they are spoken of, and not spoken to; for why should he say, and your Sons, and your Daughters, and your young Men, and your old Men, unless he meant their Infants? This is one of Mr. F's unanswerable Arguments, to prove that Infants are meant in this Text, by the Word Children. A goodly one indeed! Is it possible to contrive any Thing more ridiculous and inconclusive? And what Dependance is to be made on his Judgment, when he looks on this to be an unanswerable Argument, is soon discerned. He must necessarily say, these young Men, and old Men, are all Infants, according to his Way of arguing, or else own (which he is very unwilling to do) that the Apostle's Words are agreeable to the universal Form of speaking among Men; and so are very intelligible, tho' Infants are not to be understood by this Word Children.

2. He argues from the Apostle's Design in the Words, which "Was (says he) to encourage the Jews to embrace Christianity," &c. Ans. That the Apostle hereby designed to encourage those of the Jews, who were prick'd in their Heart, to look unto Christ, for Relief from their present Distress, is granted: But that he designed hereby to inform them that their Infants had a Right to Baptism, is deny'd, for it does not appear from this Place, or elsewhere; neither could the Jews, who were under an awakening Sense of their Guilt, be so mistaken, as to think their Infants had a Right to the Pardon of Sin and Salvation; by their Faith: And tho' the unbelieving Jews indeed, were very tenacious of their Birth Priviledges, and valu'd themselves highly above others, on the Account of their being the Offspring of godly Ancestors; but these who were under such solemn Impressions, were Persons of a different Character. Our Author is at a Loss to know how these Jews did at once become *Anti-pædobaptists*; but why is not he at a greater Loss, to know how they did at once become *Christians*, who a little before crucified Christ: But that same divine Power which effected the greater, was sufficient

cient also to effect the lesser ; *i. e.* to inform them of the Nature and Order of the Gospel Church.

3. Says he, “ *This Promise is the same in Substance with Abraham’s Covenant; but his Covenant comprehended his Infant Seed; therefore the Infants of Believers are intended in this Promise.*” Ans. This is a Promise of the Out-pouring of the Spirit, *Acts* ii. 17. And in an ordinary Way, the Spirit and the Word go together, *Isai.* lix. 21. And according to God’s stated Order, is poured out by the Ministry of the Word, *Acts* x. 44. Therefore this Promise intends Children capable of hearing the Word, and not in their Infant-state, which does not serve Mr. F’s* Purpose, if he means by *Abraham’s Covenant*, the former Appointment of Infant-membership in the *Jewish Church*, for that is shewn to be abolished; and it yet remains to prove it was ever renewed in the Gospel-Church, which this Promise is not likely to do; not only because it does not appear that Infants are intended in it, but also, because a Promise is not institutive of an Ordinance, but the Command of God.

To obviate a Cavil of theirs, which is, that we cast away Infants utterly; I observed, we are not speaking of what God does with Infants, but of his Order in the Gospel with those come to Years of Understanding. Mr. F. in Page 39. thinks this to be a sufficient Ground for the Charge; “ *And if we act according to our Principles (says he) we never plead for the Salvation of a dying Child.*” Ans. Why all this Noise? Mr. F. their Advocate, who charitably pleads the Infant Cause, has not made appear, they ever were in the Covenant of Grace; ’twill be time enough to charge us with casting them out, when he makes good his Assertion: And as to our praying for them, I shall make bold to ask him a Question on this Occasion, what does he make of the Apostles Words, “ *I exhort, that Prayers be made for all Men?*” Does Mr. F. pray for all Men, or not? If for all Men, what Ground has he to go upon, when he pleads there is no Promise to those who are out of Covenant? Are all Men visibly in the Covenant? But if he prays only for some Men, how does he

he obey this Precept? Were there any Kings in the visible Church in *Paul's* Time? And if we are not to pray for any out of the visible Church, how came *Paul* to be so mistaken, as to exhort *Timothy* to pray for those out of the visible Church, if the Case be as *Mr. F.* teaches? Nay, how came *Paul* to forget himself, when he pray'd for King *Agrippa* and *Festus*, and the rest of them, *Acts* xxvi. 29. xxv. 23. were they visibly in the Covenant? If not, how came *Paul* to desire they might share the same spiritual Blessings with himself? Did *Paul* know of any such Covenant as our Opponents talk of? Or did he then pray without a Promise? Again, does *Mr. F.* ever pray for the *Heathen*, that God would give them Salvation, with all its Pre-requisites? If he does, what Ground has he to pray for those who are out of Covenant, and to whom there is no Promise according to his * Principles? If not, then he never says the *Lord's Prayer*. More might be added, but this suffices to detect the Folly of his Way of talking on this Head, when his own Principles involve him in the same Inconsistency which he endeavours to fasten on us.

4. I observed, " *That the Promise runs exactly the same to the unconverted Gentiles, in the Present Tense, as it does to the Children, and if Children were in Covenant, in the Manner our Opponents plead for, by Virtue of this Promise, so were the unconverted Gentiles.*" *Mr. F.* answers, " *He may, with equal Power of Logick, say, if the unconverted Gentiles had no Right in this Promise, neither had the Parents.*---*Thus he has found out a Way to prove, that the Promise was at present either to all, or to none at all.*" Reply; 'Tis true, I have found out a Way to shew the Invalidity of his Argument from this Text, in Favour of his Practice. But he might have known, had he pleas'd, that I deny'd either Parents, Children or *Gentiles*, to have any Right in this Promise, but according to the Order of the Gospel, *Acts* xx. 21. And tho' the Promise is expressed in the *Present Tense*, yet that does not prove the present Right of any to it, but those who do by Faith embrace it; whether they be
Parents,

Parents, Children, or *Gentiles*. Where then can the great Absurdity be? Truly it lies on his Side, in saying the Promise shall be to the *Gentiles*, contrary to the grammatical Construction of the Words. “*Now, says he, let him try, whether he can avoid, either to say, the last Clause of the Verse limits the former, or else to own, that my Construction is just and grammatical? Or lastly, say, that the unconverted Gentiles had a Right in the Promise?*”

Ans. 'Tis true, he says, I quit the old Refuge of the *Anabaptists*, “*That the last Clause of this Verse is a Limitation of the former.*” He shews us, he is very willing to receive; surely my saying that it is not our main Strength, does not infer it is none at all. I “*profess every where to deny,*” that any have a Right to, or Interest in, the Promise, but called Ones, or those who do by Faith embrace it, and yet at the same time say, the Promise is express'd in the *Present Tense* to the *Gentiles*: And if this is a plain Contradiction, as he suggests, 'tis such a Contradiction which Mr. *F.* himself must fall into; or else, let him do his possibles, yea, tho' he say he will * rather die than own the Conclusion, he can't avoid it; which is, that the unconverted *Gentiles* have as much Right in the Promise, as unconverted Children; for the Promise is express'd in the *Present Tense*, and runs exactly the same to one, full as much as the other: For him to say, “*† It is to the Gentiles whenever they shall be called,*” does but give us Room to say, it is to the Children, whenever they shall be called. But if Children have a visible Right in the Promise, and are therefore to be baptized, because it is to them at present; the same Argument with equal Force does prove the *Gentiles* have a visible Right in the Promise, and must therefore be baptized, because it is to them at present also: And if those afar off are not under the Call of the Gospel, neither are Infants. Mr. *F.*'s Argument from this Text, unhappily proves a great deal too much for him, and therefore nothing at all to his Purpose. How well he understands Grammar, I am not concerned; but

but he is far from obliging me to acknowledge his Construction of the Words to be just and grammatical.

5. And lastly, “*That which fully overthrows all that our Opponents have rais’d from this Scripture in Favour of their Practice, and which will for ever render all their future Endeavours useles and invalid on this Head, is the Account which the Scripture gives us of this Affair, Acts ii. 41, 42. Then they that gladly received his Word were baptized; and the same Day there were added unto them about Three Thousand Souls. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers. Here is no Mention of any baptized, but those who received the Gospel gladly: Not a Word of any Infants baptized,*” &c. In answer, Mr. F. says, “*Hereon he breaks out into a Cataract of Pity for us---We would have the Matter proven, not taken for granted---I would ask, were they not baptiz’d who had an Interest in the Promise? Yes doubtless, for the Promise is mentioned as the Ground of their Engagement to be baptized.*” Reply; The Matter is proven already, beyond any just Exception, when the Scripture mentions none that were baptized, but those who received the Word gladly. Our Opponent certainly forgets himself, when he requires us to prove that Infants were not baptized: He affirms they were; we deny; ’tis his Place to prove what he affirms: But where is his Proof? What Scripture says they were? None at all: Yet he concludes confidently, ’tis “*Yes, doubtless,*” with him, without the least Scripture History to testify in favour of it. He does not know there was one Infant baptized for all his Confidence, much less hath he proven from Scripture there were. “*His Principles seems to admit of no Probabilities,*” tho’ attended with the utmost Uncertainty. He can tell his Readers of dying, and what not, rather than owning the contrary; all Confidence, and no Proof. This Place last cited, very evidently shews who they were, which had an Interest in the Promise, even those who gladly received it. Here is not a Word that the Infants had an Interest in the Promise, on the Account of their Parents Faith: According to these Verses, that Interest in the Promise,

Promise, which qualified any for Baptism, was obtained by receiving the Word of Promise published, which Infants were incapable of, therefore they were not baptized. It is Mr. *F*'s own * Rule, and it is a golden One too, the best I find in his Book, "*What God hath not said, he don't require us to believe.*" God hath not said, that the Infants of the Three Thousand were baptized, or that any others should; therefore he doth not require us to believe it: And how Mr. *F*. dares to impose it on the World, as an Article of Faith, when God does not require it should be believed, he would do well to consider.

There is nothing now in the Way to hinder my observing again, that our Opponents may as well say, and with as much Truth, that Infants received the Lord's Supper, as to say they were baptized; for the Scripture does not give the least Ground to believe the one, more than the other. 'Tis a pitiful Case, that he should be confident, even unto Death, of a Point for which he hath not shewn us one Command, Example, or Hint, in the Word of God.

In Page 40, Mr. *F*. comes to treat on *Rom. xi. 16, 17.* which he reckons clear to his Purpose, and unanswerable: And hence insists, that the fœderal Holiness of Believers Children is here asserted, and that the grafting in, is just answerable to the breaking off. I have already shewn the Inconclusiveness of his Arguments, for Infanthood, and their Right to Baptism from this Text. He imagines "*I am sensibly perplexed by this Place, when all my Force consists in begging the Question-- That my Words are like the Words of one who would say something, but knows not what;*" with a deal more of such needles, as well as groundless Clamours. I observ'd the *Gentiles* were not grafted into the *Jewish* Church, as it stood under the Law, which Mr. *F*. readily grants. Then they must have been grafted into the New Testament Church: A visible Church, quite different in its Constitution from the *Jewish*: A Church made up of professing Believers, and none else, that we can find: Tho' Mr. *F*. inconsiderately

derately affirms, “ *That the Jews stood no more (i. e. in the former Church) by fœderal Holiness, and without Faith in the Messiah, than Christians do.*” For which Purpose, he cites three Places of Scripture, *Exod. xii. 15. xxii. 20. xxiii. 20, 21.* and tells us, he might quote Three Hundred to prove it. I do not know of any Body that questions but he might, and all as far from the Purpose, as the three he cites. I did not argue in Opposition to these Quotations, that fœderal Holiness would secure Persons from utter Destruction, who were found guilty of flagitious Crimes, or open Violation of God’s Commands, any more than a bare Profession of Faith will now ; but that the Terms of standing in the *Jewish* and Christian Church, are different. Those who were Descendents from *Abraham*, had a Right to be in the *Jewish* Church, and partake of its Priviledges, according to, and by virtue of, divine Appointment ; even tho’ they had no Faith in the Messiah. This methinks *Mr. F.* himself can’t deny ; for it will be hard for him to shew, either, 1. That the Millions of Infants of *Abraham’s* Line, at eight Days old, had Faith in Christ, or that it was required they should : Or, 2. That they had no Right to stand in the *Jewish* Church. This is the Case, let him take his Choice, and as he says elsewhere, answer for it. Again, when Christ was upon Earth, and whilst the *Jewish* Church State was not yet abolished, grown wicked People, who, I believe *Mr. F.* himself will hardly say, they had any Faith in Christ, when they affirmed that Christ was possessed with the Devil, *John vii. 20.* Yet those very People had a Right to stand in the *Jewish* Church, and to have their Children circumcised, according to the Law of God, *Verses. 22, 23.* and can *Mr. F.* assign any other Reason for their standing there, but because they were *Abraham’s* Seed, or as he words it, fœderally Holy ? (Could he once shew, that Infants had a Standing in the Gospel Church, it would end the Dispute) And thus it continued, till the Time fully came, when the *Jewish* Nation was broken off from their Church Relation to God : The Charter, or Covenant Administration, whereby he took that Nation in-

to a visible Church State, and was an Husband unto them, he himself hath made old, and regards them no more as his Church, on the Account of it, *Jer.* xxxi. 32. *Heb.* viii. 9 -- 13. Then the old House was demolished, Circumcision, Infant-membership, and what our Opponents call fœderal Holiness, ended with it, as to any Thing that yet appears to the contrary. Then the new Covenant took Place, and the New Testament Church was gloriously established. And those *Jews* who were admitted into it, were not admitted on the Terms of their standing in the former Church; *i. e.* because they were the Children of *Abraham*, which is intimated at the very Dawn of the Gospel Dispensation, *Mat.* iii. 8. 9. but on the Terms of the New Testament Church; *i. e.* receiving the Word of Promise gladly, even believing in Christ exhibited and crucified, *Acts* ii. 41. But we have no Mention made here, nor elsewhere, that their Infants were admitted with them into the Gospel Church, on the Account of any fœderal Holiness. This is a Point which highly concerns Mr. *F.* to prove, if it could be done; or else throw up his darling Tenet of Infant Baptism, which he is very unwilling to do: But instead of proving it, he takes it for granted, and it is so clear to him, that he thinks it is mere Obstinacy in us not to see it; “*We shut our Eyes, and it is hard for him to give us Light.*” What is the Light he has to give? Why, “*The believing Jews were not broken off. and consequently were continued in the Possession of their former Priviledges, which extended also to their Children.*” But did they continue in the former Church? No, they were added to the New Testament visible Church, *Acts* ii. 41. which was made up at first of a Number of *Jews* profelyted to Christianity. Now, unless Mr. *F.* could shew, that their Infants were added with them, he is but just where he was; and as close as he imagines our Eyes to be, we can see well enough that he tries to build up his Principle, without any real Foundation in Scripture.

And as inconclusive is his Reasoning, from the Manner of conveying fœderal Holiness, and making as many Roots as Branches. This lays him under the Difficulty

culty of shewing, that any Infants were ever taken with their Parents into the Gospel Church. The old Covenant, which took the *Jewish* Nation into a visible Church, as we have seen, is abolished: And the new Covenant is not according to it. Let Mr. F. shew, that any now are taken into a visible Church, but Believers, out of all Nations; this would finish our Controversy.

Our Author indeed says, “*That the Grafting in, was answerable to the Breaking off;*” i. e. that as Unbelievers and their Seed were broken off; so Believers and their Seed were grafted in. This he looks on to be “*an evident Truth;*” but so far otherwise, that it seems to be nothing but a Conjecture of his own, fram’d to give some agreeable Colour to his Practice, which can no wise be admitted for Truth; because it is inconsistent with the Scripture Account of the New Testament Church: Neither indeed is it reasonable to suppose, that the Infants of *Gentiles* were grafted into the New Testament Church, together with their believing Parents, when the *Jewish* Infants were not, as hath ever yet been made appear. If the Case be thus, Mr. F. thinks “*Abraham is no President of our Priviledges, but we must seek for another Father.*” Truly, I can’t say, but if our Opponents sought less to *Abraham*, and more to Christ, they would see the Order of the Gospel Church much better than they do. But why all this? Is *Abraham* no President of our Priviledges, if Infant-membership be abolished? How does this strange Consequence follow? Let it be considered in what Circumstances *Abraham* is proposed as the President of our Priviledges, and it will appear it was before the Constitution of the *Jewish* Church, or the Institution of Infant-membership therein; even whilst he was in Uncircumcision, *Rom. iv. 9, 10 11. Gen. xv. 6.* Therefore, nothing hinders but he may be the President of our Priviledges after the *Jewish* Church is at an End, and Infant-membership abolished, as he was proposed before the Being of either. I may here argue again by Supposition, as I did before: Now suppose the Case was as he urges; yet

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his Argument would be still inconclusive : For it is not fœderal Holiness, but the Command of God, that is institutive of an Ordinance. *Abraham* was fœderally Holy Twenty-four Years before he had any Right to Circumcision. Had Fœderal Holiness been institutive of Circumcision, or given *Abraham* a Right to it, without God's express Command, why was he not circumcised all that While? And if our Opponents Infants were fœderally holy, yet that is not institutive of their Baptism, without the express Command of God to baptize them ; this is the great Thing necessary for our Opponents in the Controversy, but it can't be met with; that Infants Baptism is God's Ordinance, founded on his Command ; therefore, at the best, they are doing that which God has not commanded them : They may call this what they please, but I make free to call it Will-worship. I see no Reason as yet to correct my former Conclusion, “ *That Infant-membership, under the New Testament Dispensation, is an Assertion without Proof, not worth any one's Notice or Regard. The Sum is just this, That believing Jews and Gentiles were united together in one Body, in the New Testament Church ; and so were Partakers together of the precious and nourishing Benefits of the Gospel of Christ.*”

The Reverend. Mr † *Gill* expounds the Text controverted thus, “ *For if the first Fruits be holy, &c.--By them are intended the first Converts among the Jews, under the Gospel Dispensation ; it being usual with the Apostle to call those Persons that were first converted in any Place, the first Fruits of it : See Rom. xvi 5. 1 Cor. xvi. 15. These were they, who received the first Fruits of the Spirit in Judea ; and who first among the Jews hoped and believed in Christ ; these were but few in Number, as the first Fruit is but small in Comparison of the Lump, and mean, abject, and despicable, as the Root under, and in a dry Ground, is ; but yet were Pledges and Presages of a larger Number of Souls among that People, to be converted in the latter Day. Now the Apostle's Argument is, if the first Fruit be holy, the Lump is also holy, and if the Root*

be holy, so are the Branches; that is, that whereas those Persons who were converted among the Jews, however few in Number, and despicable in Appearance they might be, yet were truly sanctified by the Spirit of God; and as they were, so should the whole Body of that People be in the last Days, when Holiness shall be upon the Horses Bells, and every Pot in Judea, and Jerusalem, shall be Holiness unto the Lord of Hosts, Zech. xiv. 20, 21. By which metaphorical Expressions is meant, that Holiness should be common to the whole Nation, and all the Inhabitants of it, of which the Call of some few among them, was a Pledge and Pre-sage. The Allusion in the former Clause, is to the holy offering of the first Fruits to the Lord, the two wave Loaves, Lev. xxiii. 14, 17. whereby the whole Lump was sanctified for after Use, throughout the Year following; and that in the latter Clause, to the Holiness of Trees; that is, to Trees devoted to sacred Use, or that were planted in a Field appropriated thereunto."

Verse 17. "And if some of the Branches be broken off, &c. This is to be understood, not of the Exclusion of the Jews, from their national Church; for the Persons designed by the Branches, were the principle Members of it, as the Civil and Ecclesiastical Rulers, the Priests, Scribes and Pharisees, and the far greater Part of the People: And on the other Hand, the Apostles and Followers of Christ, were put out of their Synagogues, and deemed by them Hereticks and Apostates: Nor of the Destruction of the Jewish Nation, City, and Temple; for as yet they existed as a Nation, their City of Jerusalem was in Being, and their Temple standing: But of their being left out of the Gospel Church, gathered among them, they not believing in the Messiah, but rejected and crucified him; and tho' afterwards the Gospel was preached to them, they despised, contradicted, and blasphemed it; so that it pleased God to take it wholly away from them, when they might be truly said to be as Branches broken off:--- And with them partake of the Root and Fatness of the Olive Tree; the Gospel Church is so called, for its Excellency.--- Now the Gentiles being grafted into a Gospel Church State with the believing Jews, partook of the same Root and Fatness, as they did." &c.

Says Mr. F. in Page 43, “ *He seems desirous to diminish the Esteem of external Ordinances, and queries what Fatness is there in external Priviledges simply considered? Ans. Their Hearts have Reason to meditate Terror, who never find their Souls filled with Marrow and Fatness, while they wait upon God in the Way of his Ordinances.*” Reply. And have not their Hearts as much, if not more Reason to meditate Terror, who abuse God’s sacred Ordinance, by pretending to administer it to Infants, who were never appointed by God to be the Subjects of it, as they can shew ; and who are utterly incapable to wait on him therein, and therefore can receive no Soul Nourishment thereby ; unless Mr. F. means, that the bare outward A& confers Grace ; or expects a Blessing without any Promise, for there is none annexed to Infants Baptism. I will not say, that Obedience to God’s Order is a mighty Nothing ; but I will say again, that Infant Baptism is a mighty Nothing ; because it is not God’s Order : And Obedience thereto, is but Obedience to Man’s Order, as for any Thing Mr. F. has yet discovered to the contrary.

In Page 44, He undertakes to shew us, the Good and Benefit there is in Infants Baptism ; and says, “ *there is as much Profit every Way of Infant Baptism, as of Infant Circumcision.*” Had Mr. F. produced a Command of God for the one, as there was for the other, he might say this with the better Grace : Or had he shewn that it serves to as good Purposes, and that it is as lawful for him to administer Baptism to Infants without a Command, as it was to *Abraham* to circumcise them, when commanded, it would alter the Case : But as he has done neither, he hath left us Room to say, that he sets up an Appointment of Man, or a mere human Invention, on an Equality with the Ordinance of God ; and cites a Number of Scriptures, which speak nothing to the Point in Hand ; for in none of them is there the least Mention of any Advantage or Benefit in Baptism to Infants ; and yet he pretends to tell us several, which is just as forcible, as to hear a *Papist* telling the Advantage and Benefit of his Crosses, Masses, or any other superstitious Foolery ;

Foolery ; for as to any Thing that has yet appeared, Infant Baptism is as Scriptureless as any of them : If I may use Mr. F's Words, without offending my Readers Chastity, I would say, † “ *Had he retain'd some Tenderness of Conscience, and had his Judgment not been debauched with Error,*” he would not have once dar'd to set a mere Invention of Man, on a Level with God's Institution. And further, in his polished Language (for probably he understands that best) † “ *Alas ! what horrendous Precipices are in the Ways of Error ! And what a lamentable Cause is it that requires such Defences ! What shocking and desperate Things will some Persons say, in Defence of a Party Principle !*” In a Word, I deny that Infant Baptism serves for any of these Purposes he has mentioned : Let him therefore prove that there is any more Grace, any more Relation to God, any more Promises of Mercy, any more Motives or Encouragements to forsake Sin, any more Hope of Salvation, any more Cause of Joy and Wonder, any more Ground of Thankfulness, &c. in Infant Baptism, than without it ; when it doth not appear that God hath instituted it. Let Mr. F. shew the Institution of Infants Baptism in Scripture, or no longer urge the Advantage and Benefit of it.

In Page 45. he comes to the third Scripture he advanced, 1 Cor. vii. 14. *For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now are they holy.* Here I observed, “ *That all that Mr. F. advances from this Scripture, to serve his Purpose, is easily refuted, by observing the Occasion of the Words, and Scope of the Apostle in them, which was to resolve the Corinthians in a Case of Conscience, respecting Divorcement, Verses 12, 13. For if the Jews of old were strictly forbid to marry with other Nations, Deut. vii. 3, 4. and those who did, were severely punished, Neh. xiii. 23, 25. and were taught by Ezra, what was the Will of God in that Case, SEPARATE yourselves from the People of the Land, and from the strange Wives, Ezra x. 10, 11. I observed, 'tis not improbable, the Scruple of the Corinthi-*

ans arose upon the Consideration of God's former Appointment among the Jews, and so thought themselves polluted by dwelling with Infidels, and that it was displeasing to God. Hence their Question seem'd to be whether their Marriage was dissolved on one's embracing Christianity, and the other not---Or whether on this Account the unbelieving Party was to be put away? The Apostle resolves the Case, That the unbelieving Party is by no Means to be put away by the Believing---Your Marriage is not dissolved---The conjugal Society of the Unbelieving is sanctified (i. e. says Mr. Cradock, made lawful and allowed) to the believing Party. I rather think (says Poole) it (i. e. the Word sanctified) signifies, brought into such a State, that the Believer, without Offence to the Law of God, may continue in a married State with such a Yoke-fellow; and the State of Marriage is an holy State, notwithstanding the Disparity with Reference to Religion;" else were your Children unclean, that is, illegitimate; but now are they holy, born in lawful Wedlock, or legitimate Children. This appears to be the genuine Sense of the Place. In Opposition to what we urge, Mr. F. says, "That unclean is the usual Scripture Character of those who live without the Pale of the visible Church, Acts x. 14, 15.---And they who are Church members, are called holy." Ans. That Uncleaneness spoken of in Acts x. is ceremonial; Peter, who was a Jew, had hitherto observed the ceremonial Law; he had never eaten any Thing that is common or unclean: He had not acted contrary to the ceremonial Law, Lev. xi. which is now abolished by Christ: God here teaches him, that there was an End put to it; Distinctions of Jews and Gentiles on that Account were now laid aside; the Gospel Dispensation was now taking Place; *What God hath cleansed, that call not thou common.* And for our Opponents to bring in *Judaism* into the Gospel Dispensation, under any Colour, or in any Shape whatsoever, is directly contrary to its Design; as they do when they labour to uphold a Distinction between the Infant Offspring of Church-members, and Children of Non-members, as if these were born within the Church, clean or holy, and the other without, unclean: But our

Opponents

Opponents would do well to prove that this ceremonial Distinction remains in Gospel Times, before they urge it so confidently as an Article of the Christian Faith. Another Objection is, “*That holy in Scripture, always denotes the Separation of a Person or Thing to God, --either immediately, or secondarily: Believers and their Seed, are immediately separated unto him.*” Reply; That Believers are separated to God, I grant, because they are called out of the World by his Grace; but that their Infant Offspring are on that Account holy (in Mr. F’s Sense of the Place) that is, Members of the New-Testament Church, and the Subjects of Baptism, I deny; because such a Principle appears to have no Foundation in the Text, nor any wise consistent with the Scope of the Apostle in this Place, nor acknowledged by the Gospel Dispensation. If Mr. F’s * Testimony be right, ’tis the Way of Errorists to catch at some Words of Scripture, without the Sense, to countenance their Opinions; what Ground is there to imagine, that Infants are holy to God immediately, any more than the Infidel Party, which is said to be sanctified? Is not the Holiness of one, and of the other, of the same kind? yet he does not pretend that such are immediatly separated to God, Members of the Church, and Subjects of Baptism; we have therefore a Right to demand some convincing Proof, why one is to be baptized any more than the other, especially considering there is no Ground for, nor Example of, baptizing Believers Infants, any more than Infidels. But, we may look unto other Places of Scripture, which help to confirm the Sense given of this Text before us, in *1 Thes. iv. 3, 4.* Sanctification signifies Chastity, contrary to Uncleanness, and so sanctified here signifies, that such Persons did not live in Uncleanness, but in Chastity; and therefore their Children were not the Product of an unclean, but chaste Bed, that is, not base, but born of lawful Marriage. In *1 Tim. iv. 3, 4, 5.* The Apostle reprehends Seducers, who forbad lawful Marriage, and made Distinction of Meats; which Distinction of Meats the Apostle utterly disapproves, and

shows there is no Prohibition of any now under this evangelical Dispensation; so that every Creature of God is good, and nothing to be refused, but all kind of Meat sanctified; that is, may be lawfully used, or eaten by believing Christians. The Word Unclean is also put for Whoredoms, in several other Scriptures, as *Rom. i. 24. vi. 19. Eph. v. 3. Gal. iii. 5.* Thus we may discern the true Sense and Meaning of these Words, Sanctified, Unclean, and Holy, in the Text before us. Says he, in favour of his Argument, “*Out of the Church nothing is holy.*” Then let the Question be, whether the Infidel Husband, or Wife, who is said to be sanctified, or made holy, be in the Church, or not? If in the Church, then they are the Subjects of Baptism, according to his own * Way of talking; if not, then there is something out of the Church sanctified, or made holy. But further, will our Author say, that grown Persons, who were never Church members, are not holy, when renewed by the Spirit of God, before they are received into Church Fellowship? Does he not expect † Signs and Fruits of Holiness in such, before he would willingly receive them into the visible Church? Then this Rule of his needs Amendment; as Things appear at present, it will not in any wise hinder my saying consistently, That Infants are holy, in the Sense of this Text, and yet at the same Time out of the Church, and if out of the Church, Baptism is not to be administered to them, till they profess their Faith in Christ, and Obedience to him, which is what we plead for.

Says he, “*How can we think that God has given up his Right in his People’s Offspring? He used formerly to call them his Children, Ezek. xvi. 21.*” Mr. F. may full as well ask, how can we think he has given up his Right in his People *Israel* and *Judah*? He used formerly to call them his People. It seems our Author is desirous to frame a Gospel Church, after the Pattern of the *Jewish* national Church: Here is the Difference between us; he is for a Gospel Church, after the *Jewish* Model, and so far gives into *Judaism*; I am for a Gospel Church, after the New-Testament Model, and shall pay no Regard

to

to his Plan, till he makes appear the *Jewish* Economy is not yet abolished, or shews, that Infants were Members in the Apostolical Church, which last he has not yet done, and very probable never can. *Poole* observes on the Place, “ *My Children (Heb. Sons) says he, Sons here are first born, which peculiarly were devoted to God, he reserved a special Right in these.*” Hence Mr. *F.* may as well ask, hath God given up his special Right in the First-born? But of this enough, seeing it proves nothing who are Members of the New Testament Church, and the fit Subjects of Baptism; or, in other Words, it does not prove the Institution of Infant-baptism.

Says he, according to us, “ *It will follow, that the unbelieving Wife is sanctified by the unbelieving Husband, as well as by the Believing, which is directly opposite to the Apostle's Scope in this Place---and to the Usage of Scripture-----A Thing must be lawful, before it can be sanctified.*” Ans. What is the manifest Scope of the Apostle here but this? To inform the *Corinthians*, that Marriages already contracted in Unbelief, were not disannull'd, tho' one of the Parties afterwards embraced *Christianity*; the *Christian* Law did not oblige to put away the other, who did not believe, whatever the *Jewish* Order of old required: Therefore he exhorts the believing Party not to put away, or depart from the Unbeliever. Mr. *F.* might have also observed, that it is contrary to the Usage of Scripture to ascribe the Sanctifying of an Unbeliever to a Woman, which is usually ascribed to God; therefore this Word here must needs be understood in some other Sense, than what it generally is, as Mr. *Poole* on the Place observes, “ *Sanctifying in holy Writing, generally signifieth the Separation, or setting apart of a Person or Thing, from a common, to, and for, an holy Use, whether it be by some external Rites and Ceremonies, or by the infusing of some inward spiritual Habits. In this Place it seems to have a different Sense from what it usually hath in holy Writ; for it can neither signify the Sanctification of the Person, by infused Habits of Grace; for neither is the unbelieving Husband thus sanctified by the believing Wife, neither is the unbelieving*

believing Wife thus sanctified by the believing Husband. Nor are either of them thus set apart for the Service of God, by any legal Rites, which hath made a great Difference in the Notions of Interpreters, how the unbelieving Husband is sanctified by the believing Wife, or the unbelieving Wife by the believing Husband." Now if sanctified in this Place, has a different Sense from what it usually hath in Scripture, let Mr. F. shew that it means something more in this Text, than the Meaning we assign, before he urge his Conclusions, or say that the Children of Unbelievers are Bastards, when no body questions the Validity of their Marriages.

He seems apprehensive, that I will urge he stated the Question the same Way himself; but to prevent any Advantage that Way, he charges me with perverting his Sense--However, now he gives us his Meaning (which could not readily be discerned before) "That he did not understand Lawful in Opposition to Fornication, but to Irreligion and Impiety.--And says, if our Gloss be true, the Apostle does not resolve their Scruple; they queried whether their continued Cohabitation was sinful? He answers, it is not Fornication; but they might urge, tho' it be not Fornication, may it not be irreligious and displeasing to God? May it not provoke him to withhold his Blessing from us? And shall not our Children be reckoned unclean, and excluded from the Church? Can we expect the Priviledges of those who are married to Believers?" Reply; When Mr. F. talks at this Rate, it is very observable, that he takes it for granted, that the Children, whose Parents were both Believers, were Church-members: Had he any where proven this Point, he might go on better with these supposititious Queries, in favour of his Notion, that the Children who had but one believing Parent were Members: Or is he so taken up in charging his Opponents with begging the Question, that he has no Time to prove his Part? 'Tis surely enough, if the Apostle resolves the Question proposed; must our Gloss be false, because he does not resolve all the invented Scruples and Conjectures of the *Pædobaptists*, in favour of their Principles, which were never proposed by the *Corinthians* to
the

the Apostle? Had the Apostles, and first Planters of *Christianity*, constantly taught, that the Infants of believing Parents were to be baptized, and that the Infants of Parents, when one Party only was a Believer, were fœderally holy, and the Subjects of Baptism, as well as when both were Believers; and had it always been a Custom from the Beginning of *Christianity*, to baptize such Infants, there does not appear the least Ground for this Scruple to rise at all; whether it was lawful for a Believer and Unbeliever to dwell together, in the Light Mr. *F.* represents it? Could they forget what they heard? If the Case were so, might they not know, that their Infants were not excluded, if they were baptized along with the believing Parent? Did they not daily see that their Children enjoyed the same Priviledges as others, and therefore had no Reason to imagine their Cohabitation was irreligious, and displeasing to God? On this Supposition, pray where could their Doubt proceed from? What Colour of Reason can be supposed for the Rise of their Scruple? In a Word, our Author must needs own, there were no Infants baptized at the first Plantation of *Christianity* in *Corinth*; or else allow the Scruples he mentions, are but groundless Conjectures of his own, and not those which can be rationally thought to have been proposed by the *Corinthian* Church. He would argue from the Word *Holy*, that Infants are Church-members; besides the Arguments formerly us'd, which shew the Absurdity of his Reasoning, I may add, Church-members are said to be sanctified; some Infidels are said to be sanctified, therefore some Infidels are Church-members. This Argument is as good as Mr. *F.*'s, to prove Infants to be Church-members, because they are called holy.

His having Recourse to the former Dispensation, is no Refutation of my Arguments, to prove that Infants are not Members of the Gospel Church; unless he had shewn that the New-Testament Church is not a new constituted Church, or that Infants were ever in it by divine Appointment. He need not insinuate that I cannot, or will not understand what fœderal Holiness is; I think I understand

derstand it so well, that I observe he is altogether at a Loss, to find any Ground for it in the New-Testament Times.

He imagines, if the Case be as I say, "*The Generality of the Pagans may be called an holy People---But this is contrary to Scripture---Such a Sense cannot obtain among Mankind, no not among the Anabaptists,*" Ans. The Baptists are not alone in their Judgment of the Place; as Mr. Gill observes, the Sense they give, "*is agreeable to the Mind of several Interpreters, ancient and modern, as Jerom, Ambrose, Erasmus, Camerarius, Musculus, &c. which last Writer, makes this ingenuous Confession; Formerly, says he, I have abused this Place against the Anabaptists, thinking the Meaning was, that the Children were holy for the Parents Faith, which, tho' true, the present Place makes nothing for the Purpose.*" Hence then it seems, others are under the like Necessity of calling the Pagans an holy People, besides the Baptists, if this Interpretation of the Text lays any under that Necessity. Marriage being God's Ordinance, is honourable in all, 'tis not contrary to the whole Scripture, to distinguish between those who live and act according to his Ordinance, and those who do not.

Now after all that hath been said, it may be justly observed, that Mr. F. hath not produced any Institution of Infant-baptism: His Conclusion therefore, "*That adult Baptism evidently depends upon the Perversion of Scripture, and Contradiction to Common Sense,*" is like the Principle he contends for, without Proof. I don't know of one of our Number, "*Who asserts, that our Opponents do not advance Scripture.*" I think, what is generally said, is, that the Scriptures advanced by them, don't prove what they bring them for, and in the Way he goes on, he is not likely to hinder our saying so.

In Page 48. Mr. F. comes to the last Scripture, which he advanced with a Design, to prove Infants Membership, and their Right to Baptism, *Mark x. 13, 14.* Tho' I have before sufficiently shewn the Inconclusiveness of his Arguments from this Text, in favour of his Practice, by observing that those Infants brought to Christ were

not baptized, nor brought to him with that Design, &c. yet he makes a Stir, as tho' I had miss'd the Point, overlook'd his Arguments, or chose to mistake them. Error it seems, is attended with Noise, and defended by Clamour. He now tells us what he fixed on, as follows; "*Suffer little Children to come unto me, and forbid them not; and the Reason he gives is such as will hold good at this Day, as well as that; for of such is the Kingdom of Heaven; now whether we understand by the Kingdom of Heaven, the Kingdom of Grace, or the Kingdom of Glory, it makes all one to our present Purpose, for visibly to belong to the Kingdom of Glory, is nothing more than to be a visible Member of the Kingdom of Grace; so then our Lord's own Words do shew that he would have Believers Infants to be received as Members of the visible Church.*" Reply; This Mr. F. calls his only Argument from the Text, and truly it is nothing at all to his Purpose. He pleads these were the Children of believing Parents; this needs Proof; but suppose they were, What of that? His Argument for Infants Baptism is still inconclusive, when those very Children brought to Christ were not baptized, not by Christ himself, for he baptized none; not by John, for he does not think it worth his While, to dispute the Point with me, that they were baptized by him, nor do we find that Christ commanded his Disciples to baptize them. What shall we then conclude, but this? That those young Children brought to Christ were not baptized; and if so, then the Difficulty is, if some Believers Children are to be baptized, why not all of them? Why not those brought to Christ, as well as the Infants of our Opponents? If Christ did not see meet to order them little Children to be baptised, how comes it to pass that Mr. F. without his Command, or Example, Orders they should be now? Is the Servant wiser than the Master? And if Christ did not require those little Ones to be received as Members of the visible Church, by ordering Baptism to be administered to them, how can his Words be rationally understood, to intend that others should be thus received? Not at all. Could Mr. F. give us an Account that the little Ones brought to Christ were

were baptized, his Argument might do ; but till this be done, his Conclusion is of no Force in the present Controversy. Let us suppose again, the Case to be as our Opponents urge ; yet the Argument concludes not, † for *Abraham* visibly belonged to the Kingdom of Glory Twenty-four Years before he had any Right to Circumcision. Had his visible Relation to the Kingdom of Glory exclusive of, or antecedent to a Command, been institutive of Circumcision, why was not *Abraham* circumcised all that While ? And if Believers Infants do visibly belong to the Kingdom of Glory, yet that is not institutive of Infant Baptism, without the express Command of God to baptize them, which is the great Thing wanting, but it can be no where found : For the Law of Circumcision is abolished ; and Christ's Commission requires none to be baptized, but those it requires to be first taught, as ever yet appeared. Hence we are still left to conclude, that Infants have no Right to Baptism, because Infant Baptism is not yet instituted : But supposing further, that Infants are to be received as Members of the visible Church ; how blame-worthy then must our Opponents be, in withholding them from the Privileges of Church-members ? I mean, from the Lord's Supper ! Has Christ any where debarred a great Number of Church-members from his holy Supper ? Or has he any where said, that such only, who can examine themselves, and none else, are to receive this Sacrament ? If not, then our Opponents ought certainly to admit them to it, on the same Plea, as they do to Baptism, when they assert it to be the Lord's Will they should be received as Members of his visible Church ; or else shew us, that some by divine Appointment, are fit to be received as Members of the Gospel Church ; who, at the same time, are not fit to enjoy the Privileges of the Church.

Our Author will have it, that we are some how chargeable with forbidding Children to come to Christ. I observ'd he intimated, that those Children were brought to Christ with a Design to have them baptized, when he tells us, “ *The Disciples forbid the Children to be brought*

† Heb. xi. 8. Gen. xii. 4. xvii. 1.

brought to Christ, as the Anabaptists now do." And, again, "The Anabaptists cannot prove that those Children were not baptized before by John." But instead of answering what I remark'd, he labours to fasten an Inconsistency on my Words, though he has not shewn wherein : Pray is it the least Inconsistency, to say that he intimates that one while, which he does not at another turn urge or dwell upon ? But he must say something, if it could be, to evade the Force of my Arguments ; and as groundless is the Charge, when he says, " I put a Gloss on his Words, contrary to the Words themselves ;" what are his Words but these ? " The Anabaptists (says he) cannot prove that those Children were not baptized before, by John the Baptist, which seems the more probable, in that Christ laid his Hands on them, which was an extraordinary Ordinance then in use, and always administred after Baptism." What Gloss did I put on his Words, but only this natural One ? " That if those Children were baptized before by John (as Mr. F. thinks it to be the more probable Opinion) certainly then they were not brought to Christ with any View to have them baptized, unless their Parents (or whoever brought them) were for having their Children twice baptized, which is not very likely." Can any One, exercising Common Sense, see this Gloss to be contrary to the Words themselves ? He tells us, " We are chargeable with a similar Crime to that of the Disciples." I would fain know wherein ? For if it seems the more probable that those Children were baptized before by John, it is not likely they were brought to Christ with any Design to have them baptized ; there can't therefore be any Resemblance between the Disciples and us in this Case ; and Mr. F. does not plead they have any Right to that extraordinary Ordinance---Can we then be said to forbid them to come, which no body offers to bring ? In no wise : He calls this " a trifling Evasion !" Why so ? Is it because it serves in its Place to discover his Charge to be groundless, which he is unwilling to have in any Measure discovered ? " But (says he) the Anabaptists must be told, that they are chargeable with forbidding Children to be brought to Christ, when they forbid

bid them to be admitted into the Church, and cast them out as unclean." Well, here is the Charge; but before it can be made good, Mr. F. is obliged to shew that those Children were brought to Christ with a View to be admitted into the Church, and that the Disciples forbade them that brought them on that Account: Were not they Jewish Children? If so, they were in that national Church before; and also, he is to shew it to be the Will of Christ, that Infants should be admitted into the Church by Baptism, otherwise his charging us with a similar Crime to that of the Disciples, falls to the Ground of itself, and all his Noise about it, whereby he would amuse the World, dies with it.

He proceeds, and heaps up a deal of his clamorous Expressions, because I observed, "*It seems here is a new modell'd Argument, which Mr. F. would frame from these Words, viz. Christ laid his Hands on them Children as baptized Persons, therefore Children are to be baptized.*" Now follows his scurrilous Language, "*This Conduct (says he) may suit Mr. M's Cause, but I heartily bless myself from such a Cause, as not only drives one, in Defence of it, to the manifold Perversion of Scripture, but also to the shameless falsifying of his Opponent's Arguments, and endeavouring to impose on Common Sense. I deny there is any such Argument as the abovesaid in all my Book, and Mr. M. is obliged to shew it, or else lie under the Scandal of base Conduct, to say no worse.---But he, without Truth, says, I affirm it, and argue from it; and so his Confidence is strengthened.*" Reply; But what can be the Reason of all this Uproar, which Mr. F. makes? Tho' Truth needs not the Defence of corrupt and senseless Passions, yet it seems Error does, why else is it thus defended? He said, "*The Anabaptists cannot prove that those Children were not baptized before by John the Baptist, which seems the more probable, in that Christ laid his Hands on them, which was an extraordinary Ordinance then in Use, and always administered after Baptism.*" Hence I said, it seems here is a new modell'd Argument, which Mr. F. would frame from these Words.---Observe, I did not say, he had framed it, and that he argued from it, as he

he unjustly affirms. What is more common in Writing, than to obviate Objections which seem to arise? When he thinks proper to discover so much of his uncurb'd Temper, he is unavoidably obliged to shew any other Argument he can model from these Words of his, which will serve his present Purpose; this would be much more convincing, than his hearty Blessing himself, prophane like, or all his empty Puffs besides. Now if Mr. F. would not have it believed those Children were baptized by *John*, why does he say it is probable? And if he would not have it received as a Truth, that Christ laid his Hands upon them as baptized Persons, why does he mention Imposition of Hands as an Ordinance then in Use, and always administered after Baptism? Again, if he did not design hereby, at least in Part, to infer the Lawfulness of Infant-baptism, why did he mention any thing about this at all? The Reader will see, I did neither exceed the Bounds of Truth, nor have charged him wrongfully; and if for some Reasons, best known to himself, he does not like to see his own Words made use of, let him blame himself, and not disgorge his Gall and Bitterness on one without Cause, in the Manner he has done.

In answer to a Citation out of Bishop *Taylor*, which shews the Inconclusiveness of his Argument, from this Text, Mr. F. says, "*He needs not urge Bishop Taylor's Judgment, for I am taught not to call any Man Master, if the Case depends on Argument.*" Reply; Methinks one that is careful not to call any Man Master, should be as careful to cut off all Occasion of being so called by others. Is it not full enough for the Servant to require and expect Assent to the Doctrines he brings, when he shews the Seal of his Lord to them? Now if Mr. F. does not desire to be called Master by others, tho' he is not willing to call another so, why does he set his human Consequences on a Par with the inspired Writings? Did not the Pharisees so, with their corrupt Glosses on Scripture? Why should he say, Page 36. That the Children of the Three Thousand were baptized, which the Lord has no where said? Further, if

he is not for being called Master, how came he, in Page 44. to set a Tradition of Men, on a Level with God's Institution; as did the Pharisees of old, which Christ condemned, *Mark* vii. 7--13. If Mr. *F*'s Practice is not contrary to Christ's Charge in *Matt.* xxiii. 8. I would willingly know what is?

I think, I have already shewn his Argument from this Place in favour of Infant-baptism, to be invalid, there is therefore no Necessity of writing the same Things over again, to manifest the Inconclusiveness of his Consequence, in Opposition to Bishop *Taylor*'s just Observations.

In Page 50. says Mr. *F.* "*His Reasonings about Imposition of Hands I shall not trouble myself with at present, as being impertinent to our Business; otherwise it were easy to shew their Vanity: In particular, what can be more unscriptural than his Observation, that the Scripture Account of Imposition of Hands does not well suit with laying on of Hands on Officers in the Church? Let sober Christians judge, whether such Positions are more to be lamented, condemned, or soberly reasoned against.*" Ans. If this Point is impertinent to our Business, who introduced it, but he himself? Who affirmed that Imposition of Hands was an extraordinary Ordinance, and always administered after Baptism in the primitive Times? Was it not Mr. *F*? And to prove that it was so, he cited *Acts* xix. 5, 6. And since he has brought it into the Controversy, he should first have try'd to refute my Reasonings for the Continuance of laying on of Hands on baptized Persons in the Church, before he published his vain Assertion, that it were easy to shew their Vanity. Let Mr. *F.* shew any such Observation in my Book, which he is pleas'd to charge me with, *viz.* That the Scripture Account of Imposition of Hands, does not well suit with laying on of Hands on Officers in the Church: Where do I deny the Ordination of Officers? Or the Imposition of Hands on them to be scriptural? What I said, is, that the Account we have of this Ordinance in *Acts* xix. 5. 6. viii. 14--17. and *Heb.* vi. 2. does not well suit with laying on of Hands on Officers, because it was administered

tered to baptized Believers as such, Men and Women. 'Tis not a little strange and surprising, that Mr. F. above any Man, whose Tongue and Pen is so full of Clamours against others, should himself be guilty of such open Falsification, and manifest Perversion of Words so plain and innocent, which notwithstanding he himself must necessarily own to be true, or else pray for what Reason did he quote *Acts* xix. 5, 6? Was it to prove the Ordination of Officers? Is that an extraordinary Ordinance? Is not that used now as well as then? Were all those Officers in the Church, to whom this extraordinary Ordinance was always administered after Baptism? Let him answer us. But it is very plain he did not intend that, but Imposition of Hands on baptized Persons; an Ordinance which he calls extraordinary, and proved it to be formerly used; which we plead is yet in Force, and ought now to be always administered after Baptism, as it was in apostolic Times: How unfair then has he acted, in misrepresenting the Case! Is a scriptural Point unscriptural; because it is not intended in every Scripture? Should I say that the Account we have of the Dead rising in *John* v. 25. *Col.* iii. 1---3. does not well suit with the Doctrine of the Resurrection of dead Bodies; according to Mr. F's Charge, I should deny the Resurrection of the Dead to be scriptural; when, at the same time, I had said nothing against it. What a manifest Piece of Injustice must it be in him, first to charge me falsely, and then gravely submit his forged Positions to the Judgment of sober Christians! What could his Drift be in such Sophistry, whether he calls it thick or * thin? Unless he designed hereby to blind the Eyes of his Readers from observing that the *Presbyterians* have lost the Order and Beauty of the Gospel Church, among the Rubbish of Error: For this Ordinance (which Mr. F. says was then in Use, and always administered after Baptism) is quite lost among them, and Baptism, for the most Part, is gone to the very Name.

But to return: He charges us with holding those Children were only proposed as Emblems of Humility;

But as he has cited no *Baptist* Author who argues in the Manner he talks, I may with very good Face, and have Truth on my Side, still say, those of our Authors I had consulted on the Place, do not argue so; where he got this from, I am not concerned: His Reasonings are shewn to be inconclusive without the Help of this Argument; nevertheless it may still be observed, that some of the *Pædobaptists* themselves do not discountenance this Argument, as appears by the Passages I quoted.

In Page 51. he endeavours to shew the Promises are to Believers, and their Seed, “*That there are no Promises in the Bible to Infidels, and their Seed, whilst such, &c.*”
 Ans. Mr. F. should have remembered, there is a Promise to them afar off; *Acts* ii. 39. And were not they Infidels, when that Promise was given? A Promise that *in thee shall all Nations be blessed*, *Gal.* iii. And were not the greatest Part of all Nations Infidels, when that Promise was spoken? A Promise of Light to the blind *Gentiles*, *Isai.* xlix. 6. xlii. 6. I think it were difficult to distinguish between blind *Gentiles* and *Infidels*; what are *Infidels* but blind *Gentiles*? Yet here is a Promise of Salvation with all its Pre-requisites to them: But it seems, what Mr. F. would be at (or at least should be at) is to shew that Unbelievers, whilst such, have not an actual Interest in the Promise, because they have not received it; which we do not gainsay; but this is a quite different Point; for the Promulgation of the Promise is one Thing, and the Reception, or Application of it, another. And so I still say, their unbelieving Children, and the unbelieving *Gentiles*, are just on a Par: Mr. F. may have equal Ground of Charity for one, as well as the other, till the visible Fruits of the Promise taking hold of one, distinguishes him from another. Further, in answer to what he would urge from his Quotations, Who denies that the Promises were made to Christ, and to the Elect in him, scattered abroad among all Nations of the World? These are they to whom he will give Life eternal; who were purchased with his own Blood, whom in Time he washes and sanctifies, and will at last present without Spot or Wrinkle: But who they are in particular, is a Secret hid in God;

God. When he says, that “ *The Promises of Salvation are restricted to the Church* ;” if he means hereby the visible Church, what is it but to say, that Church Communion is essential to Salvation ? That if any of the Elect are converted, and die before they are joined to the visible Church, yet there are no Promises of Salvation to them ; and consequently cannot be saved ! What vast Absurdities are these ! Again, if the Case be so, that there are no Promises “ *to any who are out of the (visible) Church,*” how is it possible, that any out of the Church should believe, if there is no Promise to them to lay hold on ? Or does Mr. F. design that those who are grown up, out of the visible Church, must be admitted into it in the State of Unbelief ? Why then is a Profession of Faith always required from such, according to the Scriptures, before they may be admitted ? It does not in the least surprise me, whether he accounts me “ *fit to be disputed with as a Christian,*” or not, because I oppose his absurd Notions ; nor do I think his bringing in Believers Infants into the Church, without God’s Order, gives any more Ground to hope the better of their Salvation, or that Christ receives them only, and none others, than without it ; unless it could be thought that Will-worship pleases God, or that the Performance of an uncommanded Ceremony furthers the Salvation of dying Infants.

His Assertion, that Christ gave Orders to treat the Children of Believers as Members of his Church, hath been considered already. Says he, “ *Is Mr. M. so devoted to Words of Scripture, as not to take the Actions of Christ for Proof without them ?*” Ans. Yes ; for many of the Actions of Christ are not recorded for our Imitation, (e. g.) his anointing the Eyes of the Blind with Clay---raising the Dead---walking on the Sea---But for the Confirmation of the Principles of the Gospel, which we are to believe and practice ; and according to † *Cartwright* already cited, the Actions of Christ respecting the Children brought to him, were peculiar to himself, and

were not imitated by his Disciples or Apostles, before or after his Ascension.

I observ'd, that it is a bold Encroachment on Christ's kingly Prerogative, to enjoin the baptizing of Infants, which the Lord Jesus hath no where commanded : And cited a Passage from the Apology of the *Brunswick* Presbytery, against making new religious Laws in the Church : And argued, that no Law given by Christ for baptizing Infants, can be found any where registred in the Rolls of divine Laws ; therefore it must be done without Law, or else by a Law of Mens making, which is attended with all the dreadful Consequences of such a Practice, as expressed in the cited Paragraph. In Answer hereto, the Fruits of Mr. *F*'s good Temper plentifully appear again : He says, “ *Does he not know that we at least pretend to warrant our Practice from Christ's own Laws already made ? How ridiculous is it, thus to beg the Question, and triumph ? Any Man of Sense would be ashamed to do so : He is so big with Confidence, as to tell us very often, that Christ has given no Law for Infant Baptism.*”

Reply. What is the Matter with Mr. *F* ? Is he conscious to himself, that there is no divine Law for it, when he seems so much disturbed in the Affair ? By this Time I judge we have a pretty good Proof, that no Law for Infant Baptism can at all be found in the Rolls of divine Laws ; therefore it cannot be any longer call'd a begging the Question ; for if there were, it is highly probable, the Straits and Pinches Mr. *F*. is pressed with, in defending his Opinion, would have, long before now, obliged him to direct us the Place, and say ; “ *Thus it is written.*”

One would be apt to think, that when he pretends to warrant his Practice by divine Laws already made, and yet can never produce those Laws so much talked of, in favour of his Practice, he might indeed well be ashamed of his Pretences, and forbear giving that Honour or Regard to his fallible Consequences, which is due to Christ's Laws alone ; lest he be found commencing King in his Kingdom, or rather setting up a Kingdom of his own, in Opposition to his.

Mr. *F.* pretends himself ignorant of any inconsistency, in his arguing that Baptism is an initiating Ordinance, whereby Persons are received into the Church; and again, that * Church-members ought to be baptized. Let the Reader judge, if both can be affirmed together, for if any are Church-members before Baptism, then Baptism is not an initiating Ordinance: But if Baptism be an initiating Ordinance, then none are Church Members before they are baptized; and so I am not obliged to shew that there are some Church-members who ought not to be baptized: Says he, “*Believers Infants, or adult Professors, are virtually Church-members before Baptism.*” Reply; virtually, but not † visibly Members! 'Tis hard to find whereabouts their Infants are situated! By Mr. *F.*'s Way of Talking, it seems Infants are actually Non-members; and if so, let him shew that any, who are out of the visible Church, are to be admitted without a Profession of Faith, consistent with the Assembly's Catechism. His Comparison here, is of little Weight: What though an Heir to the Crown be a King when proclaimed? But their Infants have not been proclaimed to have a Right to Church-membership; they are therefore not so much as virtually Members of the New Testament visible Church.

In Page 53. Mr. *F.* is surpriz'd, that I should give the World a Taste of the Manner how Infant Baptism is supported: The Account is not pleasing to him; and no wonder, for Error loves not the Light. He calls my just Observations “*passionate Invectives, proofless Assertions, and false Defamations.*” 'Tis very observable, that Clamours, and the Charge of begging the Question, are two of Mr. *F.*'s main Helps in this Controversy; to these he frequently betakes himself in pinching Difficulties. Did I say the Minister declares he is satisfied Infant Baptism is right? This I had from Mr. *F.* § himself. And if this is not improved in various Shapes, to bear down the poor Enquirer, why did the Author of the Dialogue insist on it, in Defence of Infant Baptism? Page

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5. “*De*

* Charit. Plea, Page 56. † Divine Right, Page 30.

§ Charit. Plea, Page 57.

5. "Do you think the Minister is in the wrong? Is he unbaptised? Not in Covenant with God? No Minister? No visible Christian?" With much more of the like Nature. Again, in Pages 6, 7.---there are summ'd up the Consequences of rejecting Infant Baptism: 'Tis, says the Author, "To reject all publick Ordinances---To cast Contempt on Christ --To offend against God's Children---To represent the whole Church, for Hundreds of Years, to be in a State of Heathenism---'Tis to provoke God, and offer Indignity to the blessed Spirit, &c." If these artful Insinuations and detestable Methods do not surprize and perplex the Enquirer, instead of shewing him a divine Institution for Infant Baptism, let the Dialogue resolve the Question. The Author informs us, what Effect these Things had on his Neighbour; his Words are these, Page 11. "Sir, all this Conversation serves but to increase my Perplexity, and to throw new Difficulties in my Way, but in no wise releases my Mind and Conscience from the Distress I was under before---This does not shew me a divine Institution for Infant Baptism." This Account comes up fully to what I said. Now unless Mr. F. will prove the Author's Narrative to be false, and not at all to be credited, he cannot with any Justice charge me with proofless Assertions, and false Defamations: If it be said the Dialogue is only a feigned Discourse, this helps not the Matter; for then the Author must foresee the native Tendency his Arguments had to perplex and confound, but not to satisfy tender Enquirers. Nor is there any Reason to question, but our Opponents practise what the Dialogue teaches; and thus with their Noise about Antiquity, Succession, Infallibility, Universality, &c. *Papish* like, they keep the People in Awe, and terrify those among them, who at any time questions the Validity of Infant Baptism; and hereby keep them in perpetual Fetters of human Invention, put on them whilst Infants, from giving due Obedience to the Lord Jesus, according to his Appointment: This well known Practice of theirs cannot be deny'd, unless Mr. F. will refute the Dialogue, which is a standing Evidence to vindicate the Truth of what I have said; he will probably understand what

“*Litera Scripta manet,*” signifies. I desired Proof, that rejecting Infant Baptism is attended with all these frightful Consequences. Says our Author, “*If he wants Proof that the aforesaid Consequences follow, after reading the Dialogue, I judge him incapable of receiving ANY ; for it is evident they do follow, and must we have Light to see the Sun ?*” No ; we can see the Sun by its own Light ; but we want Light to see the Justness of these Consequences, which we are not like to get from Mr. F. All that he is pleased to favour us with, is his “*positive Assertion, unsupported by Argument ;*” ’tis evident, &c. and his Reflection on my Capacity. But in Opposition to him, I say, It is not evident, nor ever will be so, that these Consequences follow the rejecting of Infant Baptism ; unless he could shew, that it was Christ’s Institution, which he is far enough from doing as yet. Let our Opponents soberly consider, whether those who Countenance an Abuse of Christ’s Ordinance, and continue in it, both in respect of the Subjects and Mode ; or those who reject the Abuse, and submit to it, according to his Institution, be most Blame-worthy ? Must People bred up in Error, always continue in it ? Why then was there any Reformation ever attempted, since the Introduction of Error into the Church ? Christ has undoubtedly made good his Promises to his People in all Ages, whether many or few in Number, and whether more or less visible.

In Page 53. Mr. F. comes to his fourth Assertion, which is, that Infants are capable Subjects of Baptism ; and in Page 54. he says, “*’Tis his Business here to shew their Incapacity, if he would dispute against me, but far from that, he offers not one Argument against what I maintain, yet pretends to be refuting me.*” Ans. I offered an Argument against what he maintains, which shews his Argument proves a great deal too much for him ; and so nothing at all to his Purpose, viz. “*If a Capacity to receive an Ordinance be sufficient to entitle Persons to the Reception of it, it would follow, that all the Male Infants of the Heathen Nations, had as good a Right to be circumcised, as the Seed of Abraham had ; for one was as capable*

to be the Subject of Circumcision as the other. If he says they had not, because there was no Command of God for it ; so say we, there is none for baptizing any Infants." This Argument Mr F. has not refuted. And further, he confesses, " That one Infant is not naturally more capable of the Things (said to be) signified by Baptism than another : " Not naturally ; Question, How then ? The answer to this Question in Mr. F's Book, is a Blank. He asks, " What would I have more ? " Ans. *Da, moes etto.* 'Tis pretty well Mr. F. is forc'd to confess so much ; But I would have this more, a speedy Retraction of his Assertion, " That he hath given up nothing he said." Again, I would have an ingenuous Acknowledgment, that no Argument can be formed from the Capacity of some Infants more than others, to prove their Right to Baptism. And further, I would have Mr. F. confess, that he is guilty of criminal Partiality, in not baptizing the Infants of Non-members, seeing they are capable of every great Thing signified by Baptism, as much as the Infants of Church members ; since his Argument equally proves the Right of both to the Ordinance alike, especially when there is no Scripture Warrant for doing of either. But he says, I mistook him ; for " He intended to obviate Objections from their Incapacity, and not to prove their Title from their Capacity." Yes, to be sure, when he proposed this 4th Head to shew the Truth of his first general Assertion, which is, that Believers Infants have a Right to the Ordinance of Baptism : Now if this 4th Particular was not intended to shew Infants Right to Baptism, why was it proposed amongst the rest for that End ? And if he did not intend, by obviating Objections, to prove Infants Right to Baptism, it was entirely useless for him to argue they were capable of spiritual Blessings, in order to shew they ought to be baptized. What Soldier, us'd to the War, is there, who cannot distinctly tell the firing of a routed Enemy ? When Mr. F. thus shifts and declines, it shews us this Argument of his, with all his Stir about it, is now sufficiently baffled. I likewise observed, that Infants are incapable of professing their Assent to the Doctrines of the Gospel ; incapable of Repentance, and Faith, and of answering

swering a good Conscience, which are necessary Qualifications in all the Subjects of Baptism, *Heb. xi. 6. Mark xvi. 16. 1 Pet. iii. 21.* Yet he says I have not offered one Argument against Infants Capacity; who can help his saying so, if he has no better to say? (But he should have looked in *Col. iii. 9.* first) and no other Refuge to fly to, but saying, I beg the Question? Begging the Question, in Mr. *F's* Language, seems to imply, in plain English, an Imperfection or Shortness in the Scripture Account of the Affair; as much as to say, there were Infants baptized on the Account of their Parents Faith, and by their Parents were dedicated to God thereby, tho' the Scripture does not mention it. He may, if he thinks proper, call my Adherence to Scripture, a begging the Question; yet his doing so, is far from proving that Parents can dedicate their Children to God by Baptism, with Acceptance; or "*That Circumcision required Faith in the Subject, as much as Baptism,*" when the Law of Circumcision required Infants to be circumcised at eight Days old: But the Institution of Baptism requires none to be baptized before they are first taught, *Mark xvi. 16.* I observed also, the Sinfulness there is in the Practice of Infant Baptism, which remains unanswer'd.

In Page 54. Mr. *F.* advances several Arguments, with a Design to shew, that the Blood of Christ is signified by Baptism; but his Arguments amount no higher than the Conclusion I cited from Mr. *Mede*, which is, "*That the Blood of Christ concurs in the Mystery of Baptism, by Way of Efficacy and Merit, but not as the Thing there figured, which the Scripture tells us not to be the Blood of Christ, but the Spirit.*"

He pretends, "*It is easy to manifest the Inconclusiveness of my Reasonings against the Dialogue in this Place, but he promises that will be substantially done, when he comes to his last Assertion.*" But he does neither in this Place, nor there, vindicate the Dialogue respecting the gross Exposition of *Mat. xviii. 4, 5, 6.* which the Author is guilty of, with a Design to shew that Infants are Believers in Christ, and fit Subjects of Baptism; this

Mr. F. should have done, were it possible, before he writ his 79th Page; or else it will still follow, the said Author is justly chargeable with horrid Impieties in abusing Scripture so wretchedly, in order to impose his Errors on the World, under the Colour of Scripture Expressions.

He endeavours to shew, that Infants are capable, and ought to be admitted to Baptism, but not to the Supper, and says, the one Sacrament is an initiating, the other a confirming Seal of the Covenant. Reply; Baptism is properly administered to those who profess their Faith in Christ, and to none other, and the Supper for their Establishment in Faith; the one is rightly administered to professing Disciples, the other to baptized Disciples: Says he, "*The Scripture does not say Disciple---and give them the Supper.*" Ans. Neither does the Scripture say, disciple all Nations, baptizing them, and withhold them from the Lord's Supper. All those who were baptized, received the Sacrament, *Acts ii. 42.* The *Presbyterians* have no Precedent in Scripture for their Practice of keeping back any meet Subjects of Baptism, when baptized, from the Lord's Table, whose Lives are unstained with actual Sins. Their administering the one Sacrament (in Presence) to Subjects unfit for the other, is Man's Device, not the Lord's Appointment. Says he, "*The first, Infants are naturally capable of, for they can be washed.*" So they are as much naturally capable of the other, for they can swallow, or else how did *Cyprian* and *Augustine* give them the Sacrament of the Supper? "*In the first, says he, Persons are passive Recipients, in the other Agents.*" Ans. Persons are active in the first, as in repenting, believing, professing, answering a good Conscience, coming to be baptized, and going down into the Water, &c. as well as in the Supper, in examining, commemorating, eating and drinking: Hence it still follows unavoidably, that if Infants are capable, and ought to be admitted to Baptism, they ought also to be admitted to the Sacrament of the Supper: Nor is there any more Scripture to shew that "*the Supper is restricted to those ONLY who can examine themselves,*" than that Baptism is to those who

who do actually believe and repent; for the Scripture does not say ONLY those who examine themselves, are to communicate, and none else; therefore according to Mr. * F's own Rule in the Case of Baptism, there is as much Room to admit Infants to the Lord's Table, as to Baptism, since the exclusive Particle ONLY is not found in all those Texts, which speak of the Subjects of this Sacrament of the Supper. But as there is no Command nor example for the one, neither is there for the other. Our Opponents indeed, are sunk so deep in the Notion and Custom of baptizing Infants, that they cannot tell how to lay it aside, tho' it be every Way as unscriptural as to admit them to the Supper of the Lord.

As an Answer to my Observation, that all the Members in the apostolical Churches were taught before they were admitted, he says, "*If Disciples are Church-members; and if Infants were accounted Disciples in the Apostles Days, it will follow, that they were, and still ought to be Church-members; but Infants were accounted Disciples by the Apostles (that is a grand Mistake) and therefore ought to be admitted into Christ's School; the Minor is proven from Acts xv. 10. Why tempt ye God to put a Yoke on the Necks of the Disciples? This Yoke was Circumcision.*" Ans. Those who were accounted Disciples, and so called by the Apostle, were such as were capable of being taught by the judaizing Teachers, as is plain, Acts xv. 1. They were such who might be subverted with false Doctrine, Verse 24. They were such who were capable of rejoicing for the Consolation, Verse 31. which Characters do not agree to Infants; therefore Infants are not intended by Disciples in the Text. In the Words of an ingenious † Author, I say, "*It is a great Dishonour and Disservice to Religion, that any who are Teachers of it, and appointed to guide the People, should endeavour to support their Fancies and Opinions by a Fallacy. Nothing I think can be more disingenuously urged, or be a more palpable Affront to the common Sense of Mankind, than to affirm Mathetees may be applied to Infants and Persons not capable of being taught; for every Body constantly uses the*

Words,

Word, and always understands it to mean one that is taught or learns. John ix. 27. *Says the Man who was born blind, wherefore would you hear it again? Will ye also be his Disciples? i. e. Will ye also believe in him, and submit yourselves to his Instructions, and become his Followers? Again, Acts xviii. 23. He went over all the Country of Galatia and Phrygia in order, strengthening ALL the Disciples: Doubtless all the Disciples then were capable of being confirmed in the Faith, they had all received; for it is plain, no other are acknowledged for Disciples, but such as believed, for all the Disciples were strengthened."* Luke xiv. 27. *Whosoever doth not bear his Cross, and come after me, cannot be my Disciple.* Therefore on the Whole, Infants are not Christ's Disciples; they are not capable of so much, as to be entered in the Church, in order to learn; when none but Proficients are to be entered into the Church, and when all the Members in the apostolic Churches were taught before they were admitted, which he has not refuted, by giving Instances of the contrary, therefore my Observation does fully reach the Point in Hand. *Lev. xxv. 41, 42.* does not appear "*Parallel hereto.*" He should have explained in what Sense the Children there are called God's Servants. Let him shew that the Term [Servants of God] is always equipollent to [a Disciple of Christ] before he tells us; "*We may call those Disciples, who are not taught,*" or capable of being taught, as their Infants are.

Mr. F. in the Preface to his *Charitable Plea*, charged us with arguing something they never said, instead of answering their Arguments, and Instances, in the Case of fœderal Holiness. To discover the Falsity of his Charge, I shewed him we do not; for the Dialogue asserts over and over, that Infants are Believers in Christ, and if so, they are really holy, and sets them on a Par with believing Women, without any Distinction or Limitation: Therefore I observed, if Church-members and their Seed, are thus in Covenant, they shall all be saved. Now Mr. F. should either have reconciled their Inconsistencies, or else retracted his Charge against us in his former Preface; but instead of that, he endeavours to
hide

hide their own Confusion and jarring Assertions, by accusing me falsely, "*That I regard not the Scope of the Argument in the Dialogue.*" Having so long Acquaintance with our Author's Conduct, had I wrong'd the Dialogue, I have no Reason to think, but he would soon make Noise enough about it; my Judgment, Grace, and Good Manners, would all have been called in Question. I have now in Justice a Right to demand he should reconcile those Contradictions I mentioned, *Anti.* Pages 78, 79. or else publickly acknowledge, he has charged us wrongfully. In answer to what he further urges, Page 57. I say the Infants of Unbelievers are as capable of being sanctified in the Womb, as the Infants of Believers; and one is as capable of the Habits of Faith, they speak of, let it be what it will, as the other. I am at no Loss at all, to say what Infants are Unbelievers, as he suggests, when Mr. *F.* himself teaches, that none are to be accounted the spiritual Seed, but those only in whose Hearts the Word of God has taken Effect. Now unless our Opponents mean some other Word, besides the Gospel, and some other kind of Faith, besides that which the Gospel preached does produce; I do not scruple to say, that all their Infants are visible Unbelievers, Children of Wrath by Nature, even as others; and none of them fit Subjects of Baptism. But if they do mean any other, they should tell us what kind of Faith it is? And how Infants come by it? And by what Rule they know them Infants from others? Mr. *F.* disclaims "*Their baptizing Infants on the Account of knowing their Faith, and asserts, that I argue against what they do not say, instead of answering their Arguments.*" Reply; Why then do our Opponents argue that Believers Infants have a Right to Baptism, on the Account of their Faith? As the * Author of the Dialogue expressly does. Says he, "*If Infants have (tho' but) the Principles and Habits of Faith, they have a Right to the Seal of the Righteousness of Faith.*" That Author pleads that the Infants of believing Parents, are Believers in Christ, and therefore have a "*righteous Claim to Baptism.*" So then,

* Divine Right, Pages 33, 34. See also Pages 25, 26.

then, according to Mr. *F.* our Opponents do not baptize Infants, as knowing they are Believers in Christ, and therefore have a Right to Baptism; but yet according to the Dialogue they know they are Believers in Christ, and have a Right to Baptism, therefore they baptize them. When the Matter is thus Yea and Nay among themselves, how shall we know what they fix on, as the Foundation of their scriptureless Practice? This Talk of theirs, was it rendered in Mr. *F.*'s Language, would properly be called, "*§ Religious Garbage and Nonsense.*" But Difficulties increasing, and coming hard upon Mr. *F.* he seems willing to quit the Author of the Dialogue, and to leave him to shift for himself, according to the Proverb, *Every Man for himself*; and thus says, "*But on Supposition that the Author of the Dialogue meant as Mr. M. says; how does it follow that I am inconsistent in my Distinction of a two-fold being in the Covenant? Must I needs be inconsistent with myself, because I am so with another Man?*" Ans. I think I have already sufficiently shewn his Inconsistency, when he publickly undertook to charge us with arguing against what they (Plurally, not only he Singularly) never said; but now he cannot make good his Charge, when the Dialogue pleads that Infants are Believers in Christ; if so, they must be really holy, and savingly in the Covenant of Grace.

As to the Inconsistency he would charge on me, Pages 57, 58. I must needs say, I do not understand what he would be at, nor see nothing in what he says to the Purpose.

In Page 58. Mr. *F.* enters upon his 5th Assertion, which is, That Baptism succeeds in the Room of Circumcision, and cites *Col. ii. 11, 12.* with a Design to prove it. The Words are, "*In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism.*" I observed, this Text does not prove what it is brought for; "*Because it is manifest, the Apostle means by [Circumcision of Christ] the Renovation of the Soul, spiritual Operation on the Heart;*"

in mortifying the Body of Sin, and implanting in the Soul a Principle of divine Life---said therefore to be done without Hands, in Opposition to Circumcision in the Flesh, done by Hands:” And not as Mr. * F. asserts, that Baptism is here called by the Apostle, the Circumcision of Christ; for if so, then 1. It would follow, that Baptism is absolutely necessary to Salvation; for so is the Circumcision here mentioned. 2. That Baptism takes away Sins, or at least, that there is some Virtue in it co-operating with the Grace of the Spirit, in putting off the Body of Sin: Hence we see, the Apostle does not intend Baptism by the Circumcision of Christ. Why has not Mr. F. vindicated his Assertion; and shewn, that these Observations are not natively deduced from it? But as they are, what greater Corruption, in the Case of Baptism, has ever been vented from Rome, than what is included in this Assertion of his?

Says he, “ Syntæphentes, a Participle of the first Aorist (of the second Aorist passive) refers directly to the same Persons, who are said to be circumcised; and so the Words will run thus, Being buried with Christ in Baptism, ye are therein circumcised with the Circumcision of Christ.---The Apostle mentions Circumcision without Hands, and the Circumcision of Christ also.” Ans. What of that? Is the Circumcision without Hands, and Baptism, one and the same? If so, then it still follows, that Baptism takes away Sins, and is absolutely necessary to Salvation, but as these Consequences are Absurdities too great to be allowed, it is evident that Baptism, and the Circumcision without Hands, is not one and the same Thing: Nor does the Apostle here call Baptism the Circumcision of Christ; as Mr. F. has injudiciously affirmed. The Construction of the Words, according to him, leads to unsufferable Inconsistencies; in ascribing that to Baptism, or affirming that to be done therein, which the Apostle does not. The Circumcision without Hands, which the Colossian Believers were Partakers of, preceded their Reception of Baptism, and was neither done therein, nor any Part of it: † Mr. F. himself does allow that a Pro-

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* Char. Plea, Page 61.

† Ibid, Page 67.

fession of Faith is necessarily required from adult Persons, brought up in Superstition and Heathenism, as those *Colossians* were, before they be admitted to Baptism: Then if those *Colossians* were Believers in Christ, and had received Christ, *Col. ii. 6.* and were in him, Verse 11. and made a Profession thereof too, before they were baptized, it follows they were circumcised with the Circumcision without Hands before they were baptized; it is therefore quite unintelligible to tell them, they were therein (*i. e.* in Baptism) circumcised with the Circumcision of Christ, which they had received, and made a Profession of also, before they were baptized: Now since Mr. *F.*'s Connexion is broken, or rather hereby is shewn there is no such Connexion at all; as he would insinuate, it appears, the Apostle does not assert the *Colossians* were in Effect circumcised, because baptized, as our Author urges; nor indeed is it evident from this Text, that the Apostle asserts the Identity of Circumcision and Baptism, or that the latter succeeds the former in the Manner our Opponents plead for, when the judaizing Teachers were sufficiently refuted, without asserting any such Thing, as I have in my former Treatise unanswerably shewn. Mr. *F.* will have it, “*That the Sign is here put for the Thing signified;*” I see no Reason to grant this; but if so, it would not serve his present Purpose, because the Sign was not administered to any, but to those who professed their dying to Sin, and were capable of exercising Faith, in rising with Christ to Newness of Life, when baptized, Verse 12. which we all know Infants are incapable of; and therefore what Agreement soever may be supposed by our Opponents, to be between Circumcision and Baptism in their Nature, Use and End, yet their Argument therefrom for the Administration of the latter to Infants, is quite inconclusive, when the Apostle mentions none other who were baptized, but those who were renewed by Grace, and believed in Christ, by hearing the Gospel, *Col. ii. 11, 12. i. 23.* And as Infants cannot believe in Christ, by hearing the Gospel, there does not appear any Warrant nor Example to baptize them, according to the Order

Order of God respecting this New-Testament Ordinance.

I observed, those legal Teachers were as closely attached to other *Mosaic* Ceremonies, as they were (or could be) to Circumcision, and (according to our Opponent's Talk) could not be refuted, unless the Apostle had shewn there were some Ordinances which answered to each of them, and succeeded them. Mr. *F.* asks, "*Have we not Christ, and New-Testament Worship, answering to the Types, and Temple-Services, which were only the Patterns of heavenly Things?*" Ans. That the former Types pre-figured Christ, and were fulfilled in him, is granted; but if we have Ordinances now answering distinctly to each of the *Jewish* Offerings, Sacrifices, Purifications, &c. and succeed them in the same Manner as Baptism is said to answer and succeed Circumcision, and to be performed by Virtue of, or at least, in Conformity to, the abrogated Laws, which required the Observance of those *Jewish* Ordinances, without any Command for them in Gospel Times, which is the very Case of our Opponents in urging Infant-baptism from the Practice of Circumcision; Mr. *F.* is strongly obliged to tell us what those Ordinances are, and likewise shew us that the *Jewish* abrogated Laws are yet in Force, and bind us to the Observance of any thing as a Part of New Testament Worship, which is not instituted in New Testament Times: But as this cannot be done, however willing he is to countenance his received and darling Tenet of Infant Baptism, he is at a Loss to prescribe any other Refutation of the judaizing Teachers, than what I mentioned; *viz.* To shew them that all the *Jewish* Ordinances, Circumcision not excepted, were wholly abolished since the Antitype is exhibited, and thereby leading them to Christ, and to the Observance of New Testament Ordinances, which depend not on any abrogated Laws, but on new Commands and Institutions, particularly Baptism, which was to be administered to none other, but to those who professed their Faith in Christ, and to have put off the Body of the Sins of the Flesh, as this Place under Consideration testifies.

I further argued against his Notion, from *Acts xv.* and could his Opinion be found any where, that Baptism answers to Circumcision, and succeeds it in the Manner he pleads for, this Place is the most likely, where *Paul* and other Apostles, with the Elders, were conven'd in Council on the Occasion, purposely to withstand and refute the judaizing Teachers, who earnestly endeavour'd to introduce Circumcision into the Christian Churches among the *Gentiles*, and so vehemently urg'd the Necessity of it :-- Had there been such a Thing then known, how fair was the Opportunity to observe, That Circumcision is indeed abolished ; but we have another Ordinance, even Baptism, which every Way answers to Circumcision, and succeeds it.--- Nay, if the judaizing Teachers could not be refuted without asserting it, as our Opponents suggest, there appears the greater Necessity they should embrace the Opportunity so to do ; but of this there is not a Word mentioned in the Conclusions sent to the Churches perplexed with those judaizing Teachers. Infant Baptism was not then known, and therefore those Inventions, contrived since to countenance it, were then unknown also. And happy would it be for the Church, if this gross Abuse of a Gospel Ordinance had been always unknown. Mr. *F.* is so much at a Loss to answer my Arguments from this Place, that he spends much Labour in cavilling with my Expressions ; the common Path of a baffled Adversary. He says, I speak as if I knew all they said, and all they thought ; that the Point is clear to me, whether it be written or not, with much more of such like : Then submits his groundless Cavils to the Judgment of his Readers, and says, “ *How firmly he stands to the Scriptures, let others judge.*” To be sure very firmly, when he has not given his Readers the least Proof of my swerving from the Scriptures ! But he must make a Sound to divert his Readers, lest they should observe I had proven the Point from that which is written, far beyond his Power to refute. At length, he says thus, “ *It is not asserted in Acts xv. therefore it is absurd to suppose that it is asserted in Col. ii. A famous Argument ! Hereby one may prove*

any Thing ; e. g. *Justification by Faith is not asserted in Gen. i. 1. therefore not in Rom. iv. See how constantly they run into Absurdities, who Reason against the Truth.*"

Ans. Not so fast ; Justification by Faith is not treated of in *Gen. i.* as Circumcision is purposely and designedly in *Acts xv.* That Baptism answers to Circumcision, and succeeds it in the Manner they say, is not asserted in *Col. ii.* as Justification is in *Rom. iv.* The Cases are not parallel ; therefore without running into any Absurdities, I may still argue for the Truth in my former Words, from *Acts xv.* " *Can any Reason be thought of, why the Apostles and Elders made no Mention of any such Thing, as our Opponents urge, neither in their Debates in this Council, nor in their Letters sent to the Churches, but only this, that they received no such Doctrine from Christ ; and therefore transmitted no such Custom to be observed by the Churches of Christ ? And how any Man can think otherwise, and not reflect great Imprudence and Unfaithfulness upon the Apostles (if the Case be as our Opponents say) I cannot imagine.*" Mr *F.* has not attempted to remove this Difficulty out of his Way, tho' his Cause much required it.

He pleases himself with the Fancy of my being engaged in the Dispute with the judaizing Teachers.--- Well, had I been in the Apostles Case, I should have argued just as they did, and if Mr. *F.* cannot make good his Principles from the Apostles Argument, neither could he from mine, had I been in their Case.

Says he " *Whatever Difference there is between Baptism and Circumcision, they are allowed to agree in this, that both are Ordinances of Initiation.*" Are they so ? Then according to Mr. *F.*'s Opinion of the visible Church's being the same in all Ages, it follows, that Time hath been, the visible Church had two initiating Ordinances in Force at the same time ; when *John* and *Christ* baptized, *John* iii. 22, 23. Circumcision was in Force, *John* vii. 22 23. and an Ordinance of Initiation to the *Jewish* Church, as much as ever it was ; and how Baptism was then also an initiating Ordinance into the *Jewish* Church unto them, who were visibly and actually in the *Jewish* Church before, is left to Mr. *F.* to

unfold : However this serves further to shew the Invalidity of our Opponents Plea, that Baptism succeeds Circumcision in the Manner they plead for, when both were in Force at the same time.

But the Sum of the Whole, which Mr. F. seems to aim at, is to introduce this Argument of his, namely; “ *Infants were circumcised, Baptism comes in the Room of Circumcision ; therefore Infants are to be baptized.*” This Consequence is still to be rejected, because it is not confirmed with “ *Thus saith the Lord.*” Nor is it a just Consequence from his Word ; for as the Lord’s Supper does not come in the Room of the Passover, as DEPENDING on the same Institution ; so neither does Baptism come in the Room of Circumcision as DEPEND-ING on the same Institution, but is founded on the express Command of God in the New Testament, which is institutive of it ; and therefore to be administered to no other Subjects, but according to the Order of the Institution : Tho’ Mr. F. without any Authority from Christ, and without due Regard had to the different Dispensations, Laws and Order of God respecting each of these Ordinances, of his own Head concludes, that Infants are to be baptized. Says he, “ *Baptism depends on the same Institution, and is to be administered to the same Subjects in kind, that Circumcision was administered to.*” Ans. Mr. F. tells us, That “ *Any one can positively assert a Thing ; but it is the Property of a manly, and fair Disputant, to prove what he says.*” Doubtless it is so, for he has not cited any Text to prove this Assertion ; neither can he, for it is indeed proofless ; nay, it is such an Imposition on common Sense, and such a bold confronting of divine Truth, that Error itself might well blush to affirm it.

The Institution of Circumcision we find in *Gen. xvii.* which was in Force during the Continuance of the legal Administration, and was abolished with it. The Institution of Baptism in *John i. 33. Mat. xxviii.* Now seeing the Case is thus, Mr. F. may know the Reason why I take so little Notice of his Argument from their supposed Agreement in some Things ; for it concludes

not, as long as these two Ordinances depend on two distinct Commands, and Directions given who are the proper Subjects of each. His arguing from an abrogated Law, to prove that any are the Subjects of Baptism (which does not depend in Whole, or in Part, on that Law) who are not mentioned in the Institution of Baptism, does not carry in it the least Conviction, nor any Shew of Reason with it. Could he shew us one Gospel Precept for, or Example of, such kind of Baptism as he pleads for, it were something he should make such a Stir about it; but as he has not, can he imagine we will receive the Doctrine he brings, which God does no where require us to believe?

I observed from Mr. *Hutchinson*, that were the Case as they urge, yet the Countermand to circumcise Infants, is a consequential and virtual Countermand to baptize them. Mr. *F.* says, “*I confess he has other sort of Logick than I, who can see this to be an Argument ad Hominem, unless he could also prove, that we owned Infants Church-membership to be abolished with Circumcision; but this we never did.*” It is observable, he has not refuted Mr. *Hutchinson's* Argument; then if their Infants be as they plead, yet there is not so much as a consequential Command to baptize them: “*For if Infant Baptism was commanded in the Command for Circumcision of Infants, then by Analogy (for Contrariorum, Contraria est ratio) Infant Baptism must needs be abrogated and remanded, in the Abrogation and Remanding of Circumcision.*” Mr. *Hutchinson* further justly observes, that Infants Church-membership is repealed, because the same Law that gave Being to it, is repealed. The Sum of the Whole is, our Opponents fancy (without Scripture Evidence) that their Infants are Church-members, and then without any Command from the Law or Gospel (as they have yet shewn) proceed to baptize them: Thus one Error of theirs is productive of many more. May the Time be hastened, wherein they shall be freed from the Fetters of Tradition, to embrace the Gospel Truths they now vehemently oppose and reject.

Here I would ask Mr. *F.* why he did not justify the Author of the Dialogue, according to his Promise. Page

55. from the Absurdity I charged on his Argument, That the same Medium, whereby that Author would prove the Baptism of Infants, serves to as good Purpose to prove the Communion of Infants also.

I observed, among other Particulars, that Infants are no ways capable of Baptism, as they were of Circumcision; that left a Sign in the Flesh; this does not. He says, "*This Argument Socinus used long ago.*"---But if it is a good Argument, it may not be rejected because Socinus used it: Had it been otherwise, probably Mr. F. would have something better to object, than his Question, "*Are Infants more capable to be cut with a Knife, than washed with Water?*" A Cut with a Knife, left a Sign in the Flesh, which is the Thing affirmed; but Water does not:---Therefore, he that is washed in his Infancy knows nothing of it, but by Hear-say, and that is uncertain, and cannot act Faith in the adorable Trinity, which is constantly required in all the Subjects of this Ordinance, at their Reception of it: But in the former it was not.

We have now followed him to the End of the Arguments he proposed: Then he proceeds to make several Attempts, but in vain, to answer ours for Believers Baptism, deduced from those Places of Scripture which designedly speak of the Ordinance. I. Says he, "*Our Opponents themselves must own that those Scriptures (namely Matt. iii. 6. Matt. xxviii. 19. Mark xvi. 16. &c.) they so much urge, are addressed only to grown Persons, and not to Infants.*" I answered, this we do own, and therefore observed, that that Baptism which does not require Faith and Repentance to precede it, is not a scriptural Baptism; and such is theirs. I further enquired what is it that blinds their Eyes, that they should think Infant Baptism to be right, when they themselves can't find any such kind of Baptism in the whole Word of God? Again I observed, That Mr. F. according to his own Way of Reasoning, has no Authority from Christ to baptize Infants; for in the Commission Teaching is set before Baptizing, and this is one of the Places he pleads refers to grown Persons, and not to Infants. Who
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then can forbear pitying them, who endeavour to vindicate such a Cause, which pleads Scripture Authority in its Favour, and yet no Precept nor Example can be thence produced to justify it: My Observations here seem'd not at all pleasing to Mr. F. and since he could not refute them, he turns himself about, and says, "*That I have urged his Repetition of this Objection, as a Concession in our Favour.*" Ans. Had he but that Measure of Candour and Judgment, which he is willing his Readers should believe he has, he would not once insinuate, much less affirm this, so contrary to Truth, in Vindication of his former Answers; and then as invidiously as groundlessly insinuate, that in this my present Answer, I will prove he hath yielded the Cause, from his repeating my Assertions in his Vindication. Now the Reason of all this is, because I urg'd his ANSWER to our Objection (which he would have us own) as a Concession in our Favour. Can any thing be more unfairly and unjustly represented, than he does the Case here? His own Words are quite apt on this Occasion; "*It is a sad Evidence, that Humour sways one more than Conscience or Judgment, when he grows peevish because the Reasoning is unanswerable.*" And further, in his own Words, suitably improved, "*We have Right to demand---that he would either give up his Cause, or solidly refute the Arguments offered against it.---But if he still intends to carry the Point by Clamour, personal Reflections, and magisterial Assertions, I then beseech Christians, both Presbyterians and others, by all that Love they profess to God, and to his holy Word, that they reject such scriptureless, and therefore indefensible Principles, with Detestation.*" Let them search for Truth, and receive it in the Love thereof, as it is revealed in the Gospel.

I reply'd to the second Branch of his Answer, that those Scriptures (*Mat. iii. 3---*) contained an Address to the *Pharisees* and *Sadducees*, who were then in *Abraham's* Covenant, and had a Right to have their Children circumcised; and observed the ill Tendency of our Opponents Opinion: Mr. F. says, all this is because I do not understand the Use of his Distinction---of a two-fold
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being in the Covenant. But can it be of any Use to him, had I put in the Word *Visible*? and say, those grown wicked Persons were visibly in the Covenant of Grace, and yet at the same Time visibly Unbelievers; for he says they were not *Christians*, and ranks them with *Pagans*, which he every where says, are out of the Covenant of Grace: How little does he mend the Matter by this Observation!

In my Reply to the third Part of his Answer, I shewed what it is to gather a Gospel visible Church, and who are Members of it, even those who are instructed by the Ministry of the Word, and are baptized on Profession of their Faith, &c. In Proof hereof, I cited several Scriptures, and gave divers Reasons why Infants cannot be Members in the Gospel Church: Mr. F. after his usual Manner, instead of refuting my Remarks, charges me with begging the Question: When I meet with this Charge so often, I look upon it only as a mean Shift he makes use of, to evade the Force of my Arguments, and a Sign they are unanswerable: However, since I have shewn the New-Testament Church was made up of professing Believers, and none else that we can find, it becomes him, in Vindication of his Practice, to shew that there were Infants baptized, and admitted Members of the apostolical Churches, and so oblige himself to answer my Remarks; or else let him cease from making an empty Noise to evade the Force of our Arguments; for here, once for all, I declare myself not offended with keen argumentative Reasonings, but with groundless Charges, mean Shifts, and clamorous Outcries, wherewith his Performance does beyond Measure abound; I expect something more than his bare Assertion, that the *Jewish* Church was every Way parallel to the Description I have given of the *Christian* Church, before I shall think it worth while to confute such a self-evident Absurdity,

In reply to the fourth Part of his Answer, which was, "That there is a Difference between the first Institution of an Ordinance, and the continued Administration of it afterwards." He instances in the Case of Circumcision

cision---I observed, “ *That this is not a parallel Case, for the Circumcision of Infants was expressly commanded at the first Institution of that Ordinance, and agreeable thereto, Abraham and all his Household were circumcised the self-same Day, according to God’s Order: But there was no such Thing, either in the first Institution of Baptism, or in the continued Administration of it afterwards.*”

He pretends, “ *He is not looking for an Institution of Infant-Baptism here;*” and tells us, “ *He has shewn that already.*” But I am very free to say, he has not shewn it in any Part of his Writings, which I have seen, nor directed us to any Place of Scripture where it may be found; it is therefore an unwarrantable Imposition on his Readers, for him to affirm it; and an insufferable Abuse of holy Scripture, to father his Opinion of Infant-baptism upon it, which it does no where own, nor in any Place shew a divine Institution for it. Says he, “ *Will it follow, that this is a good Argument, viz. Parents must first be initiated, therefore their Children are excluded?*”

Ans. We do not say, that the Initiation of the Parents is the Cause of their Childrens Exclusion:--But we say, *Abraham’s Children were circumcised by Virtue of God’s Command, and had there been no Command for it, they would not have been circumcised, tho’ Abraham was initiated, unless it could be supposed, that Abraham paid so little Regard to God’s Commands, that he would do what was right in his own Eyes, whether he was commanded or not. And as there is no Command of God, for baptizing Infants, they are not to be baptized, tho’ their Parents be, until they grow up, and are capable of professing their Faith also; unless we should act without any divine Order, and plead in our own Defence, that we have as good Ground, without a Command, to baptize them, as Abraham, when commanded, had to circumcise them. But since Circumcision and Baptism do not depend on the same Command, as already observed, this Argument then, and not Mr. F’s, concludes universally, that in religious Worship, Mankind at all Times, and on all Occasions, are to observe and follow God’s Order and Commands, and not their*

own Appointments; for nothing pleases him, but what he hath commanded in his Word. His groundless Insinuation at the End of this Paragraph, I rank among his frequent Shifts to help on his Cause.

He proceeds to his Argument, to which he says these foregoing Observations were preparatory; and it runs thus, Page 64. "*Now it is a plain Way of Reasoning, that which would be the most proper Address, even tho' Infants were designed to be included, cannot possibly prove them to be excluded; but to require Profession of Faith from the Parents in order to Baptism, was the most proper, even tho' their Infants were designed to be included, therefore,*" &c. In order to shew the Invalidity of this Argument, I observed, it does with greater Force of Reason and Scripture turn in our Favour, since it cannot be made appear, that another Kind of Address could have been more properly used, than that which was used when Infants were designed to be excluded from Baptism, and chiefly insisted on the Commission: Hence I required him to shew, that the Order of the Commission, wherein Teaching is set before Baptizing, is to be observed only with regard to unchristianiz'd *Jews* and *Pagans*? Which he has not done. Pray, is there one Commission for baptizing the adult *Jews* and *Pagans*, and another for baptizing Infants? I urged him to shew, what Ground he has to lay aside the Order of the Commission, when he is concerned with administering Baptism to the numerous Offspring of Believers? But I have received nothing like an Answer: I insisted, that the Commission is the stated unvariable Rule to Ministers in the Execution of their Trust, throughout all Ages; which he has not refuted, and yet pretends his Argument is very forcible and unanswerable; and charges me, after his usual Civility and Candour, with Nonsense and Contradiction, Shifting and Sculking: But if I do shift and sculk, it is surely under the Covert of Truth, which seems to disturb him pretty much, because he cannot readily get at me; by shewing that the Commission requires some to be baptized, before they are first taught, or capable of being taught: Now, unless he could do this, his

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Argument falls to Pieces with its own Weight. However at length he comes to his usual Way of Refutation, and charges me with begging the Question; his Expressions are these, “*What he says on Mat. xxviii. 19. where Teaching is set before Baptizing, is only a begging the Question in Debate: I could argue for Infant-baptism from the same Text, but he has not answered what is offered from it, in the Dialogue, which he pretends to refute.*” To this I reply, when Mr. F. charges me here with begging the Question, he is certainly obliged to make appear that the Commission requires some to be baptized who are not first taught the Doctrines of the Gospel, nor capable of being taught, which he has not yet done, or else my Adherence to the Order of the Commission respecting all the Subjects of Baptism, cannot in Justice be called a begging the Question. He tells us indeed he can argue for Infant-baptism from this Text: Very like he can, for he does not seem so much at a Loss to raise Arguments, as he is to find a good one; all that I have yet seen of them in favour of his Practice, prove either too much or too little, and so nothing to his Purpose: But he ought to remember * he would have us own, that *Mat. xxviii. 19, 20.* refers to grown Persons, and not to Infants; it is therefore not very probable, he can argue from the Commission in favour of his Practice, consistent with what he has urged before; however when he does, we shall see whether his Arguments will be any better than the senseless Assertions in the † Dialogue, that the Word *Matheteusate* does not signify to teach.--- “*This Commission should be understood, as requiring the Ministers of the Gospel to make all Nations Disciples, by baptizing them.*” But how any One can be a Disciple of Christ, who is not capable of being instructed by the Doctrines of Christ; or, that Baptism is the Mean whereby all Nations, whether unbelieving *Jews* or *Pagans*, without previous Instructions, are to be made the Disciples of Christ, neither the Author of the Dialogue, nor Mr. F. hath as yet made appear. Indeed if the Case

* Charit. Plea, Page 64, &c.

† Divine Right, Pages 29, 30.

be thus, there is no Need to teach or disciple any by the Ministry of the Gospel, before Baptism at all; nay, it were wrong to do it; our Opponents may go forthwith, and baptize all the *Pagans* they can find: If they say there is, I ask, Why so? When that Author affirms, the Word *Matheteusate*, does not signify to teach; and that the Commission requires all Nations to be disciplined by Baptism. But if the Commission requires some to be taught previous to Baptism, as Mr. *F.* at Times seems to grant, why not all? Is there any such Difference in the Words of the Commission? Is it a mere leaden Rule, and a moveable Dial, that may be bent and turn'd which Way they please? Does the Commission say, Teach the Heathens before they are baptized, but baptize Infants before they are taught? There is no such Difference therein. But as it prescribes teaching before baptizing, or to disciple by teaching; the Argument therefore concludes fully, all that the Commission requires to be baptized, it requires them to be first taught, *Mark* xvi. 15, 16. Seeing it is the stated invariable Rule given by Christ to his Ministers, in the Execution of their Office throughout all Ages; which Mr. *F.* has not deny'd, and yet pretends to be administering Baptism, contrary to the Order of this stated invariable Rule. He is therefore obliged to shew his divine Authority for laying aside the Order of this Commission in the Case of Infant-baptism; or else produce another from Christ for his Practice: But if he does neither, I shall still affirm, the Commission is fitted for every Age of the Church, to the End of Time, and the Order therein designed by our Lord to be observed in Respect of Believers Offspring, as much as in gathering Churches from amongst unchristianiz'd *Jews* and *Pagans*; and further, unless he does one of these, I shall not scruple always to call this aforesaid Argument of his, a mere Jingle of Words; nor shall have any Reason to alter my present Sentiment, that he has no Authority from God to baptize Believers Infants; and for him to abuse a Gospel Ordinance, is a Crime not to be winked at; especially when thereby he useth the sacred Name of the glorious Trinity,

ty, in a Way not appointed in the Word of God, which can be nothing short of taking his holy Name in vain.

In Page 65. he charges my Argument to be fallacious; but since he has already urged, that those Places of Scripture which require a Profession of Repentance and Faith, are address'd to grown Persons, and not to Infants; and seeing he has not given us any Instances of Persons baptized without these Qualifications, or shewn from Scripture that any should; he cannot justly say my Argument is but the old Fallacy, *a dicto secundum quid, ad dictum simpliciter*; nor cite Scripture with that Design. It is not said in 2 *Thef.* iii. 10. *he that cannot, but if any would not work, neither should he eat*, which is nothing to his Purpose, *Rom.* x. 9. hath been considered already, and turned against him.

Mr. F. imagines, “ *He can preach all the same Doctrines the Apostles preached, when gathering Churches, perfectly consistent with his Principle of Infant Baptism;*” i. e. * were he to preach among the Pagans---But the Question is, can he preach all the same Doctrines the Apostles did, perfectly consistent with his Principle of Infant Baptism among the Offspring of Churches gathered? Can he say to the Offspring of his Church-members, *Repent, and be baptized?* &c. If not, I desire to know, had the Apostles two Sorts of Doctrine, and two different Commissions, respecting the Subjects of Baptism? One to suit the gathering of Churches, and the other to suit the Infant Offspring of Churches gathered: The one for baptizing converted *Gentiles* on Profession of Faith, the other for baptizing Infants without any previous Qualification? For my Part, I know of no such Diversity of Doctrines and Commissions once mentioned in holy Scripture. 'Tis beyond Doubt, there is no Consistency between his Principle and the Doctrine of the Apostles: Their Doctrine constantly requires previous Qualifications in all the Subjects of Baptism. His Principle requires many to be baptized without those Qualifications: Hence it is very plain, that the apostolical Baptism, and the *Presbyterian* Baptism, do essentially differ

differ. Now since his Employ (as to the Administration of the Ordinance) is chiefly among the Offspring of Professors, he is obliged to produce this unknown Commission for his Practice; or no longer put us off with this mean Shift of his, "*That were he to preach among the Pagans, he does not see how he could avoid speaking to them in the Strain of the above quoted Scriptures;*" as if the same Doctrine and Commission were calculated and fitted only for the gathering of Churches from among the Pagans; but must be inverted, and differently understood, to answer the Circumstances of Believers Offspring. I think it evidently appears, the same were designed by Christ to stand invariably in Force in all Ages, and on all Considerations; and those Principles which lead to a Practice inconsistent with the Order of his Commission, do certainly deviate from the Gospel of Christ. Such kind of Reasoning which Mr. F. uses here, does not deserve the least Remark by way of Refutation; I should therefore have passed it by with the same Disregard as before, had he not triumphed in it as an unanswerable Argument.

It is scarcely worth while I should stay to clear "*the Honour of my Understanding,*" from the trifling Asserption Mr. F. endeavours to cast upon it in the next Paragraph, "*That it cannot distinguish between an Objection and a Medium, to prove an Argument:*" What I called an Objection, was in Imitation of Mr. F. who very like can readily distinguish the one from the other. But had it suited him, he might find something in this same Paragraph which more particularly called for his Attention than what he noticed, which is as follows; "*It may be observed, that it is not unsafe nor dishonourable to imitate Christ, the great Captain of our Salvation, viz. That one come to Years of Understanding should be the Subject of this sacred Ordinance, which accords very well with his Example, and is perfectly agreeable to his revealed Mind and Will.*" I can't make any thing of his insinuating it to be a Maxim of mine, "*Throw a great deal of Dirt, and some of it will stick;*" but that he is a doing by this, the very Thing he would expose.

I have followed him again to the End of these Arguments, which he pretends to deduce from Scripture, in Opposition to ours, to favour his Practice, and think I may venture very freely to say, they do not conclude for him: Nor has he in the whole Course of this Debate, produced any Institution of Infant-baptism; therefore it is but just where it was; a Principle not shewn to be founded on divine Authority, and, as such, not worthy of any Regard.

He next proceeds to Antiquity, and professes himself to be very ignorant of the Reason why I remark'd, that whilst our Opponents endeavour to shun one Extream, they fall into another: But it requires no profound Penetration to observe, that whilst, on the one Hand, they would avoid building Matters of Faith on the Testimony of the Fathers, they run, on the other, to father their Opinions on the Scripture, which it does not own.

Our Author says, "*His Unhappines in dealing with me, is, that he cannot have all his Arguments every where.*" This I dissent from, and think his Unhappines is, that he cannot have his Arguments pertinent to the Matter in dispute any where. Says he, Page 66. "*If the Church immediately after the Apostles baptized Infants, I think it amounts to Proof, that they learned it from the Apostles. . . . A general Defection never came to pass at once.*" Ans. Suppose the Church immediately after the Apostles had done so, yet it would be but a very slender Proof, that the Doctrine of Infant-baptism was learned from the Apostles; especially considering what Mr. F. himself affirms, *Vind.* Page 100, which is very argumentative, and full to the present Purpose, viz. "*That there were many Abominations in the primitive Church, notwithstanding their Opportunity to know the Apostles Doctrine and Practice.*" This Character which he gives of the primitive Church, bespeaks, that in many Cases, the Doctrine and Practice of the Apostles were not enquired after, or if they were known, yet they were not received and practised: Now if this Account be true, it follows, the Practice of the primi-

tive Church is not to be depended on in any Particular as apostolical, unless that Particular be taught in the Scriptures, which Infant-baptism we find is not; we are therefore laid under a Necessity of ranking Infant-baptism (on the Supposition they held it) among other Abominations of those early Times, according to our Author's own Way of Talking, notwithstanding the Opportunity they had to know the Apostles Doctrine and Practice of Believers Baptism. But passing this Supposition, it is observable, from the Concessions of the *Pædobaptists* themselves, that there are no Footsteps of Infant-baptism to be found in the two first Centuries after Christ; this Mr. * *Baxter* himself, who was, in his Day, a warm Defender of Infant-baptism, it seems, could not gainsay. Instead of many more Searches into Antiquity that might be mentioned, I shall cite the Words of *Curcellæus*, a French Protestant Divine; Says he, † “ *The Baptism of Infants was not known in the World the two first Ages after Christ; in the third and fourth, it was approved by a few; at length in the fifth, and following Ages, it began to obtain in divers Places; and therefore we observe this Rite indeed as an ancient Custom, but not as an apostolical Tradition.*” And further, as this learned Author quotes him, “ *That the Custom of baptizing Infants did not begin before the third Age after Christ, and that there appears not the least Footstep of it in the two first Centuries.*” But Mr. *F.* makes use of a rare Invention to obviate the Force of this Argument, which is, That the Silence of the first Centuries, is a Proof that Infant-baptism was not then so much as questioned, but taken for granted. But how does he know it was then in Being, when there is no Mention made of it in Scripture, nor in the History of the Church of the first Centuries? This is a singular Kind of Proof indeed! By this same Rule he may prove any superstitious Practice in after Ages to be apostolical; for Instance, Infants Communion; for if it is not mentioned in the first Centuries, it follows, according to him, it was then in Being

* Anti. Page 100.

† See Mr. *Stennet's Answer to Ruffen*, Page 87.

ing, and not so much as questioned: Is this the Reason why he does so often, in the Course of our Debate, charge me with begging the Question? He well knows that I deny there were any Infants baptized in the Apostles Days, or for a considerable Time afterwards: He ought therefore, in favour of his Practice, to have shewn there were; or else this kind of Talk of his will be judged to be, as indeed it is, a begging the Question; and will be look'd on by judicious, impartial Readers, as a very plain Evidence, that his Principles are indefensible. Says he, "A general Defection never came to pass at once." I do not know that I have any where said, that a Defection from the apostolical Baptism did generally obtain at once; but suppose it had, we know from Scripture, that a very general Defection from the Truth hath happened in less than Two or Three Hundred Years; witness the Case of *Israel*, *Judg. ii. 10---13*. The rising Generation after *Joshua*, and the Elders of *Israel*, forsook the Lord, and served *Baal* and *Ashtaroth*. This is a sad Instance of a very general and sudden Defection. Yea, more, we have another Instance of a general Defection in much shorter Time, and more surprizing than the former, which came to pass in the Congregation of *Israel*, within the Compass of Forty Days; where even *Aaron* himself, that holy Man, was personally present, and active therein also, *Exod. xxiv. 18. xxxii. 2---5---*. And what are Forty Days, in Comparison of Hundreds of Years? Now if so general a Defection overspread the Church of *Israel*, who had the Promise of God to be with them, *Gen. xlvi. 3, 4*. is it impossible or unlikely, that in the Space of Two or Three Hundred Years, Men should deviate from the original Institution of Baptism, or that the Innovation of Infant-baptism should creep into the Church? Not at all. Again, I might instance another Defection which happened in the Churches of *Galatia*, even in *Paul's* Time; that he marvels they were so soon removed from him, that called them into the Grace of Christ, unto another Gospel: Therefore the Promise of Christ, that he will be with his People always, cannot be understood, as in-

tending the Security of Professors from every Defection ; for if so, then the *Galatian* Churches would not have fallen ; much less does this Promise serve our Opponents to prove that Infant Baptism is an Ordinance of Christ ; or else he must be impeached by them of Unfaithfulness, in not being as good as his Promise : But dare any one say, that his Presence is promised to his Ministers or People, any further than they act according to his Command ? Now since Infant Baptism is not yet shewn to be commanded by him, he fulfils his Promise without proving it to be right. The Manner of arguing from this Promise, *Mat.* xxviii. 20. which our Opponents make use of, to prove Infant Baptism, is the same that † *Papists* use, in favour of their Church, to be the only true, infallible, and apostolical Church.

And as we have so many Instances of sudden and general Defections from the Truth, it appears there is no Weight at all in Mr. *F.*'s Argument : For in the Space of Hundreds of Years, a very great Defection from the apostolical Practice, in administering Baptism, might obtain, unless Mr. *F.* will shew the Church was vested with Infallibility. “ *The Faithful and Wise,*” (as he words it) are not to be imitated in that, wherein it is manifest they don't follow Christ : King *Josiah* was far from following *Solomon*, tho' ever so wise, when he defiled the high Places that were before *Jerusalem*, which *Solomon* had built, *2 Kings* xxiii. 13. Nor is the Consent of a Number of them, a good presumptive Proof, that our Opponents understand the Scriptures aright in the Case before us, when it does not appear from sacred Truth that they must be so understood, or that the apostolical Churches practised Infant Baptism.

In Page 71. he thinks, we “ *are sorely straitened for Argument, when we suppose the whole Church to be asleep for Hundreds of Years* ” What we say, is plain enough, according to the Scripture, That Errors are generally introduced into the Church privily under a Cloak of feigned Words : The Enemy takes the Advantage to sow his Tares, while Men sleep, *2 Pet.* ii. 1, 2, 3. *Mat.* xiii.

† *Dr. White's Reply to Fisher, Page 94, &c.*

xiii. 25. Will Mr. *F.* have it, That the primitive Church embraced “*many Abominations,*” by Day light, with their Eyes open ? This would be a strange Turn of Thought indeed, to imagine they received Errors when they knew them to be so ! I judge our Way of accounting for the Introduction of Errors, is the most agreeable to Truth ; tho’ he is willing to contradict, where there does not seem the least Room for it. And when Errors are once brought in, it is not easy to get them out, tho’ many in the Church should be ever so much awake ; for if nothing else can be pleaded in their Defence, Antiquity, and the Custom of the Faithful and Wise in preceding Ages, will at length be brought in their Favour.

Says he, Page 66. “*In some Cases the Custom of the Church will afford an Argument, 1 Cor xi. 16.*” Will it so ? But there are two Questions which do hence naturally arise, 1. What Church ? And, 2. In what Cases ? which call on Mr *F.* for Solution. If even the Custom of the primitive Church (wherein, as he says, there were many Abominations) affords an Argument to warrant the Reception of any Article or Practice in Religion, which is not taught in Scripture ; then, O brave *Papists* ! they are certainly in the right, to cry up the Custom of the Church, and urge the necessary Observation of their unwritten Traditions ; and it must be Self-willedness or Obstinacy in Mr. *F.* to withstand them, if the Case be thus : If not, then the Custom of Infant Baptism must be rejected also, on the same Ground whereon other unscriptural Customs are rejected.

He refers us to *Epist. ad Rom.* and the 14th Homily on Luke, for Proof of his Assertion, that *Ireneus* says, “*The Church learned from the Apostles to baptize Children.*” But this does not answer what was demanded ; the Question yet remains, are these Pieces reputed genuine ? He has not shewn they are ; nor removed those just Grounds which give Room to conclude, that *Ireneus* is abused ; for had there been such Passages, Mr. *Wall* would not have neglected them, “*in his Collection of ALL such Passages in the Writers of the four first Cen-*

ries, as do make for infant Baptism," which would have been much more to his Purpose than any Thing he has cited from *Ireneus*. But since he has, if there be any such extant, they are included among the spurious Ones he rejected. But in a Word, let Mr. *F.* produce such Works of *Ireneus* if he can, or any Writers that ever make Mention of them, or have ever cited any Passage from them, but himself; and not give us what is found in *Origen*, a later Writer, *Com. on Rom. Chap. 6. Lib. 3. Fol. 178.* and in the 14th *Homily on Luke, Fol. 100.* for Proof of his abovesaid Assertion, instead of *Ireneus*.

That Citation out of * *Ireneus*, which Mr. *F.* says is plain to his Purpose, appears nothing so; not only because the Part of the Chapter whence it is taken, is judged † spurious; but because it is only a Supposition that Baptism is meant by Regeneration in the Place referred to, which is far from being an Evidence that Infants were then baptized. But in order to make this Supposition pass with better Face, he says, "*The primitive Fathers by Regeneration usually mean Baptism.*" Dr. *Gale* observes on the like Occasion, "'Tis, I think, one of the most groundless Assertions I ever met with; for, on the contrary, nothing is more common than to take this Word (regenerate) in a quite different Sense, and I don't believe it is ever so much as once used in the antientest Times for Baptism; at least not till their Zeal for Infant Baptism betray'd them into that Absurdity, which was not near the Time of St. *Ireneus*."

In Reference to his Citations, he says, "By Tradition the Antients meant the Word of God itself; so the Apostle calls it, 2 *Thef. ii. 15.*" But what does he mean by it? Is there a Part of the Word of God unwritten, concerning any Article of Faith, or Point of Obedience, handed down by Word of Mouth from the Apostles to the Church, to be observed in after Ages? Will he, in Favour of Infant Baptism, gratify the *Papists* so much, in their Doctrine from this Text, as to say there is? If not, to what Purpose does he tell us how

* *Lib. 2. Chap 39.*

† *Dr. Gale, Let. 12.*

the Antients called it, if they meant no other by Tradition than the written Word, when the Point in Controversy cannot be found in the apostolical Writings, nor any where else in the written Word of God? Must he be told again, that we pay little Regard to any Practice handed down under the specious Title of Tradition Apostolical, which is not mentioned or expressed in holy Scripture? And for this Reason we disregard Infant Baptism, whatever else may be pretended in its Favour.

He cites Passages out of *Cyprian* and *Augustine* :--- But it must be observed, that it very much lessens the Esteem of their Testimonies in Favour of Infant Baptism, when it is considered, they were also for * Infants Communion, and accordingly admitted Infants to the Sacrament of the Supper. Nay, *Augustine* argued that Infants could not have Salvation without it, abusing *John* vi. 35. to that Purpose. And according to Bishop † *Taylor*, “ *Call’d the communicating of Infants, an apostolical Tradition.*” Pray what Credit is to be given to the Testimony of such Men, or what Dependance can we make on their Judgment, “ *Who held many such ridiculous Opinions, which as Mr. § Dickinson says, would now expose a Man to the Contempt and Scorn of the World, if he should make a Profession of them?*” If our Opponents are for arguing from the Testimony of the Fathers in the one Case, why not in the other? Why don’t they believe them to have been right in communicating Infants, as well as in baptizing them? Or can it be supposed, they were not as well acquainted with Church History in respect of one Sacrament, as of the other? Methinks it might be a sufficient Reason to raise Suspicion in our Opponents themselves, that the Fathers might be wrong with respect of Infant Baptism, when they can’t be clear’d of countenancing the Introduction of such an erroneous Practice, respecting the Sacrament of the Supper. Further, why has not Mr. *F.* freed his Argument from the Absurdity I charged on it, That by the same

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Rule,

* *Monf. La Roque’s Hist. of the Eucharist, Pages 127, 128:*† *Lib of Prophecy, Page 119.*§ *Doctrine of Regen. Vind. Page 56.*

Rule, whereby he would prove Infant Baptism did not begin since the Apostles Days, one might as well prove Infants Communion to be a Relict of Christianity too, as old as the Apostles? "For (in his own Words) had it begun since, such a grand Innovation and Schism would certainly have been taken notice of, and the Histories of that Age wherein it began, would have been full of it: We would have heard the Ringleaders Names, as well as those of other Sectaries, and the Year when it happened would have been in our chronological Tables: We would have had the Decisions of Councils against it, and might have read Volumes of Dispute upon it." But we have sufficient Ground to judge, that Infants Baptism, and their Communion, are both wrong, when there are no Foot-steps, of either to be found in sacred History; therefore they must have begun some time since St. John wrote his last Amen: Both seem to have been born much about the same Time; tho' one happens to be longer liv'd than the other.

Mr. F. supposes, "Sixty six principle Fathers could not be mistaken about the Practice of the Church for an Hundred and fifty Years before them, which will reach to the immediate Successors of the Apostles." Ans. Whatever they knew, of the Practice of the Church, is little to the Purpose, unless he could shew they did invariably follow the Practice of the Church in the preceding Ages; for he himself allows, there were many Abominations in the primitive Church, notwithstanding their Opportunity to know the Apostles Doctrine and Practice. Moreover, he quotes *Origen* with a Design, to prove that Infants were then baptized; but I think to no great Purpose; for it is acknowledged by learned Men, that the † *Latin* Translations of *Origen* are very corrupt; therefore no Argument can be founded on such Versions, that will be of any Service to his Cause. He adds, "The same *Origen*, in *Comment. on Matt. xviii. 10. queries, whether the Angels begin their Guardianship over these little Ones at their Birth, or Baptism?"* But *Origen's* own Words do shew, that he meant, not Infants in Age, by little Ones, but Men of humble Dispositions,

† See Dr. Gale's Let. 13,

positions, or such as believe in Christ. The Question (as Mr. † *Wall* renders it) is thus; “*Then again, one may enquire when it is, that the Angels here spoken of, are set over those little Ones, shewed by our Saviour? Whether they take the Care and Management of them, from the Time when they by the Washing of Regeneration, whereby they were new born, do, as new born Babes, desire the sincere Milk of the Word, and are no longer subject to any evil Power? Or from their Birth, according to the Fore-knowledge of God, &c.*” Can any one imagine from hence, that *Origen* intended Infants, by little Ones? Are they, when a Week or a Month old, capable of desiring the sincere Milk of the Word? Is it just then in Mr. *F.* to force an Author to speak contrary to his Meaning? Should a *Baptist* do so, no Appellation would be too bad for him; he would readily be called a miserable Perverter of Authors, a Forger of Quotations, and what not; yet perhaps those, who are willing to shew the least Favour to others, do yet expect the most themselves. I observe Mr. *F.* presseth in *Tertullian* also into his Service, as holding Infant Baptism; and says, he reasoned for the Delay of Baptism very weakly. But not so weakly as Mr. *F.* would insinuate, when he excepts against baptizing of Infants, because they are not capable of Instructions previous to Baptism, nor of knowing Christ, and desiring Salvation. Says he, “*Let them come when they are grown up; let them come when they understand; when they are instructed whither it is that they come; let them be made Christians, when they can know Christ.*” Why may not Mr. *F.* as well say, that I deny not the Lawfulness of Infant Baptism, when I require previous Qualifications in the Subjects of this Ordinance, as to say, that *Tertullian* did not? Neither is it reasonable to suppose that *Tertullian* was for Infant Baptism, when he expressly argues, that Infants should be grown up, and instructed, before they are baptized. Dr. *Gale* did not say, that Infant Baptism began at the Council of *Carthage*, as Mr. *F.* insinuates; nor does my Quotation from the Doctor, give any Ground for this Remark, to pre-
 justice

judge his Readers against that learned Author. His Words are these, * “ *The first Mention we have of Infant Baptism, is from these Carthaginian Fathers, which makes it very probable, that it began first at Carthage; it was attempted in Tertullian’s Time, and he opposed it strenuously. But notwithstanding, it took Footing there shortly after, and was very common in St. Cyprian’s Time; and St. Austin thought it an apostolical Tradition.*”

In Page 70. Mr. F. seems displeas’d, that I should enquire what he meant, by saying Infant Baptism was practis’d before *Popery*, and tells us, a very moderate Judgment might discern his Meaning. But I think a very moderate Judgment may see, that he was at a Loss to answer my Remark, which is, “ *If he means before Popery began to work, it is false, for the Mystery of Iniquity began to work in Paul’s Time, 2 Thes. ii. 7. And none can pretend to shew any Instances of Infants baptized in Paul’s Time. But if he means it was practis’d before Popery came to its Height, so were many other Errors also; or else how should Popery come to its Height?—And what a great Step towards the advancing of Popery in the World, was it, to hold, that to suffer the Infant to die unbaptized, was to endanger its Salvation.*” Any one may see, why he is so out of Humour; for should he say, Infants Baptism was practis’d before the Mystery of Iniquity began to work, he was oblig’d to shew Instances of Infants baptized in *Paul’s Day*, which he knew he could not do: But if it was practis’d before *Popery* came to its Height, it would not suit his Purpose, nor free the Practice, from being ranked among other Corruptions that helped *Popery* to its Height: Therefore, without any Shew of Reason, when he could not turn himself to any Advantage, he unjustly charges me, with “ *a Desire of turning his Words;*” because he could make nothing of them to his Purpose. After all, there is Room to infer, that Infant Baptism is a Relict of *Popery*, and the chief Limb of that Man of Sin, that is retained among Protestants; which loudly calls for a Reformation.

Again,

Again, he seems not at all pleased, that we derive our Original from Scripture, and deny them the Beginning of their Practice therefrom---But as long as he has not shewn, that we deviate from the Doctrine and Practice of the Apostles in the Case before us ; we have just Ground to claim it as our Right, to be esteemed the proper Successors of the Apostles, who hold the same Doctrine as they did, and practise accordingly.

He is welcome to prove the *Presbyterian* Sect began before the 15th Century, if he thinks proper.

He concludes, that no Society in the Church deny'd Infant Baptism, until within these last Three Hundred Years. But he did not think proper to answer what was observed in the Appendix, "*That we have an undoubted Account of Debate made about Infant Baptism in the Year 1025. by Gundulphus and his Followers in Italy, &c. which was at least Three Hundred Years before the Insurrection of Munster.*"

I might add, "*The Testimony of Chassanion, in his History of the Albigeois, as he is translated and cited, by the learned and worthy * Mr. Stennet.*" Says the Author, ---"*The Truth is, they (the Albigeois) did not reject this Sacrament, or say it was useless ; but only counted it unnecessary to Infants, because they are not of Age to believe, or capable of giving Evidence of their Faith. That which induced them (as I suppose) to entertain this Opinion, is what our Lord says, That he that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned.*" Mr. † Stennet observes, "*Whoever will take the Pains to peruse the learned Dr. Allix, his Remarks on the ancient Church of Piedmont, will find divers Passages that may confirm what has been said, and make appear that Infant Baptism was opposed by perhaps the purest Churches that were then in the World, some Hundreds of Years before the Time Mr. R. (or Mr. Finley either) assigns for the first Rise of the Anabaptists.* §

Hence

* Answer to *Russen*, Pages 81, 82. † *Ib.* Page 84.

§ Whoever has a mind to see this Argument handled at large, let him read Mr. Stennet's Answer to *Russen* ; Mr. Davye's Baptism of adult Believers vindicated ; and Dr.

Hence it is very observable how little Force there is in Mr F's Defiance, "*To shew any Persons, who deny'd Infant Baptism since the Apostle's Days, and were not condemned by the Church.*" How small a Matter is it to be condemned by a Society of Men, since that Defection from scriptural Baptism crept into the Church; when the scriptural and apostolical Doctrine, which always requires Faith and Repentance in Persons, in order to Baptism, does, from the Beginning, really and actually oppose and exclude the contrary Doctrine, which teaches that Persons may be baptized, who do neither repent nor believe, as in the Case of Infants.

He imagines, "*That I am unavoidably reduced to acknowledge, either that Christ had no visible Church at all on Earth, for more than a Thousand Years, or else own that Pædobaptists were the true Church.*" But I must be forced by some more cogent Arguments than he has made use of, before I am reduced to so hard a Choice as he talks of. † Dr. Goodwin in the Place already referred to, speaking of the Gospel's being hid from Ages and Generations, observes, "*This Doctrine of the Gospel, in the greatest Glory, and the Riches of the Secrets of it, was obscured for more than a Thousand Years; yea, from the very Apostles Time, a Mystery of Iniquity began to work, and another Gospel to be raised up, that darkened the true One by Degrees, until Antichristianism overspread the World.*" Now if the Doctrines of the Gospel were obscur'd for so long a Time, who can doubt but the Ordinances of the Gospel were corrupted also, during the tyrannical Usurpation of Antichristianity, when all the World wondered after the Beast? And I think it is far from being any Honour to Mr. F's Cause, to plead the Example of those corrupt Times in favour of a Practice which despairs of Scripture Testimony to support it; or to impose on the Credulous, by urging the Promises of Christ, to prove either he had no visible Church on Earth, or else that that Church, whose Doctrine and Practice were repugnant to his Institutions, was the only true visible Church, and her Practice warrantable. But

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in that dark Time Christ had his Witnesses, tho' few, and clothed in Sackcloth, *Rev. xi. 3.* I see no Reason as yet to wish my Phrases on this Head had been more modest, as Mr. *F.* insinuates; but must needs think, that the Body of the Protestant World, who plead for Infant Baptism, are strangely infatuated with it, when they profess to take the Scripture for their Guide in all Matters of Faith and Obedience; and yet embrace Infant Baptism, which is not once mentioned, nor shewn to be intended any where therein. Now suppose we knew of none, in the preceding Ages, who withstood the Corruption of the Times in which they liv'd, which cannot be granted, for I have given Instances of the contrary already, and more might be produced) it would not follow, that Christ did not make good his Promises; but had a Church on Earth, and was present with his People, tho' they were ever so obscure, hid in Caves, *1 Kings xviii. 13.* or fled into the Wilderness, *Rev. xii. 14.* and unobserved by the World: And tho' we knew no more of them, nor their Names, than *Elijah* did of the Seven Thousand in *Israel*, who had not bowed their Knee to *Baal*, *1 Kings xix. 14.* Yet it no wise injures the Truth we profess, since it is undeniably revealed in holy Scripture; any more than *Elijah's* Unacquaintance with the Seven Thousand, proved *Baal's* Worshippers to be right, or else God's Promises had failed to *Israel*. So that I may still say, that our rejecting Infant Baptism, as a Corruption of the sacred Ordinance of Jesus Christ, does not afford Mr. *F.* those Absurdities he would throw upon us; but only bespeaks, that we believe the Communities of our Opponents to be far less pure, and unlike the apostolick Churches, than our own; which none can justly blame us for, until they rationally convince us of the contrary.

Mr. *F.* in his *Charitable Plea*, would have it, that the Body of eminent Christians, Ministers, Reformers and Martyrs, are on his Side of the Question. But I observed, that a Truth is not to be decided by Votes; and shewed him, that we are before Hand with our Opponents in the Case of Martyrs (if there is any Thing in that to the present

resent Purpose) they can shew none who suffered Death for holding Infant Baptism, as we can for denying it. Mr. F's Noise about this (like other Things) comes to nothing; and does as good as tell us, he can give no Instances in the Case; but says, "*It is not Death, but the Cause of Death, that makes a Martyr,*" which he would have us observe. Well, this we have observed; and when he cannot shew any one who suffered Death for the Cause of Infant Baptism, after all his Vaunts about his couragious Martyrs, he has not one Martyr on his Side of the Question in Dispute; whatever they professed who were martyr'd, yet this was no Cause of their Martyrdom.---Hence by the Way it appears, whatever else may be laid to the Charge of the *Anabaptists*, the *Pædobaptists* cannot charge them with using the forcible Arguments of Fire and Sword to convince them, as their Opposers, on the other Hand, have done with them.

Mr. F. is yet very unwilling to give up the Charge, "*That the Anabaptists were the worst Dregs of the Reformation, the greatest Reproach of it, and Impediment to its Progress; and that not only in some, but every Place where they got Footing.*" Reply. One might think I had cited sufficient Evidence to shew the Falsity of this Charge before: For what if some called by that Name were guilty of gross Enormities, whom I don't pretend to vindicate; yet it is unjust to condemn the Innocent with the Guilty: The whole Body ought not to be charged with the Faults of some. I observed out of a faithful Historian cited by Mr. Rees, Five Hundred and Seventy odd Persons (all *Anabaptists*) who were put to Death merely on the Account of Religion, exclusive of, and in Contradistinction to, any who suffered as chargeable with Treason, Rebellion, Sedition, &c. Also the barbarous and inhuman Treatment *Fælix Mans* met with from *Zuinglius*, a profess'd Protestant Minister, for denying Infant Baptism; and the cruel Edicts published against them. Likewise I observed the Constancy of Mind, Traces of a good Spirit, divine Transports, and solid Assurances, which attended their Sufferings.

ings. Nevertheless, with Might and Main, in the Face of such incontestible Evidence, Mr. *F.* condemns all the foreign *Anabaptists* in the Lump; being, it seems, as unwilling to do Justice to the Memory of the innocent Dead, as their Persecutors were cruel in putting them to Death; and cites Passages out of *Melchior Adamus*, *Bullinger* and *Calvin*, with a View to make good his Assertion: But it must be observed, the heavy Charges brought against them, come originally from the Pens of their professed Adversaries: And if Mr. *Finley's* Testimony be true, † “*That the greatest Reformers, the most learned and holy Divines, were still the principal Hands that suppressed them,*” it sinks the Credit of their Testimony against the *Anabaptists* very much; for if those Reformers and holy Divines were no better principled than to suppress those who differed from them in Judgment, with the cruel Instruments of Death, on the Account of Religion, it is very rational to suppose, they would aggravate the real, or imaginary Crimes, alledged against the Sufferers, to that Degree, which might give some plausible Colour to their unlawful Proceedings. How little Dependance is to be made on incensed Adversaries in relating Matters of Fact, Mr. *F.* himself is a standing and sufficient Instance, who charges me with perswading the *Pædobaptists* (in my Sermons at *Cape-May*) to be dipt on Pain of Damnation; which is entirely false; yet this Charge of his, may be transmitted to future Ages, and received by them as an undoubted Truth, especially coming attested by the great Name of a good Man, and a Gospel Minister too; and yet at the same time void of Truth, as very probable many of the Charges handed down to us, by great Names, from former Ages, be. (The Authority is equal.) And who knows, but in the next Reply from my Opponent, this my necessary and just Vindication, will be charged back on me, “*With Lying and Foaming against my Antagonists, with Blasphemies and Reproaches;*” with the like Truth, as I am at present charged by Mr. *F.* as the foreign *Anabaptists* were by their Adversaries.

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The Expressions of Mr. * *Cotton Mather* are pertinent here ; “ *All the World knows (says he) that the most eminent Reformers writing against the Anabaptists, have not been able to forbear making their Treatises like what Jerom says of Tertullian’s polemical Treatises, Quot Verba, tot Fulmina ;*” i. e. every Word a Thunder-bolt : With which, the Quotations Mr. *F.* brings agree very well ; there is such an Appearance of Heat and Prejudice in them, as plainly bespeaks no Good-will intended to the *Anabaptists* ; and justly renders them very suspicious of having aggravated Things, far beyond what they in Reality were ; that it is no Wonder *Russen* should say of one of these Authors Mr. *F.* cites, even *Bullinger* (to his Commendation as he thought) that he wrote bitterly against the *Anabaptists*. But to take off the Edge of Mr. *F.*’s Citations, and to set the Case in a truer Light than he represents it, I shall transcribe a Passage from † Mr. *Brandt*, as follows ; says he, “ *Thus in the apprehending and condemning the People of this Sect, there was little Notice taken, whether those whom they put to Death were in any wise guilty of the above mentioned Riots and Mutinies : But the Severity of the Government was extended against all of them, without making any Distinction hardly between the most Simple and Innocent, and the most Criminal. Thus the History of the Anabaptist Martyrs relates, that they beheaded, at Amsterdamb, one Peter, a Sexton of Sardam, as guilty of the late Insurrection, tho’ he being a Teacher among a better Sort of Anabaptists, had used his utmost Endeavours to hinder it.*”

Moreover, I think it is no Credit, in the least, to the Reformers, if they were guilty of persecuting those who differed from them, and were still the principal Hands that suppressed the *Anabaptists*, as Mr. *F.* testifies, which was no less than by Death, seeing we have not the least Hint in Scripture, that Christ will have his holy Religion propagated by Blood-shed and Death : Nay, his Precepts teach us quite the reverse, who rebuked his Disciples

* See Mr. *Crosby*’s Hist. of *English Bapt.* Vol. I. Page 112.

† See Mr. *Rees*’s Infant Baptism no Institution of Christ, Page 204.

ples so sharply, for the very Motion that Way. † *Luke* ix. 54, 55. “ *It is not the Will of God (saith Poole on the Place) that we should approve of any corrupt Worship, and join with those that use it ; but neither is it his Will that we should by Fire and Sword go about to suppress it, and bring Men off from it.* ” ’Tis a dismal Brand set on the Whore of *Babylon*, that she hath shed the Blood of Saints. ’Tis lamentable, Mr. *F.* should once imagine; that mentioning the shedding of Blood on a religious Account (witness *Zwinglius*, pronouncing Sentence against *Foelix Mans*) would tend to add any Lustre to the Characters of the wise Reformers ; which is justly accounted the eternal Shame and Reproach of the Papal Church and her Sons : And a Pity that he should give the World any Reason to suspect that he who justifies that in another, would be guilty of it himself, if Opportunity offered.

Again, on the other Hand, he seems equally mistaken in his Inference, when he concludes, that it sullies the Character and Credit of the Sufferers, because they were principally suppressed by the Hands of holy Divines. They might be innocent; and their Cause good, for all that. Will Mr. *F.* think it is far from being creditable

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† Excellently *M. Tennent* thus ; “ *Remember the just Rebuke which the meek and loving Jesus gave to his Disciples James and John, for their fiery furious Zeal against the Samaritans, for treating their Master ill : Ye know not, saith Christ, what manner of Spirit ye are of ; as if he had said, you are not sensible what Wickedness is in your Disposition and Temper, how much Pride, Peevishness, Passion, Prejudice, and personal Revenge, is covered under, and mixed with your real honest Zeal for your Master’s Honour ! The Son of Man is not come to destroy Mens Lives, but to save them : My Religion is to be propagated by Love and Condescension, by Gentleness and Sweetness, and all the amiable Methods of Endearment ; not by Force and Bitterness, by Fire, Fury, and Blood ; I came to slay all Enmities of every Kind and Form, not to animate and encrease them under any Pretext whatsoever.* ” *Iren. Eccles.* Page 85.

Let Mr. *F.* consider this, and see if he can justify the Reformers in suppressing the *Anabaptists*, according to his own Testimony, in the Manner they did.

table to *Uriah*, because holy *David* was the principal Hand that suppressed him? But,

If there was a Number of the foreign *Anabaptists*, that were a peaceable, good, and harmless People, free from Luxury and Debauchery, who suffered Death for their religious Principles, and not for Treason, Rebellion, or Sedition, as *Gerrard Brandt* and the Authors cited by † *Mr. Stennet* do testify: What intolerable Superciliousness must it then be in *Mr. F.* to pour out his Contempt with such an Air of Disdain upon *Mr. Rees* his just Commendation of their Characters, who suffered Death for the sake of Religion? Is it not because the Account does not serve his present Purpose of defaming all the foreign *Anabaptists* in the Lump; and consequently, all others who are called by that Name? He is therefore very unwilling to hear any Good spoken of any of them; but rather inclined the World should, without question, believe, they were all guilty of whatever their Adversaries are, or were pleased to lay to their Charge. Yet his Argument here is no better, than that of the *Pagans* of Old; *viz.* because the *Gnosticks* assumed the Name of Christians, the Infidels imputed unto the whole Christian Church those horrible Impieties the *Gnosticks* were guilty of.

“ *He thinks I would do best not to mention my Anabaptist Martyrs, nor engage in their Cause any further.*” Why so? when they were good Men, and suffered for Christ’s Sake, as for any thing he has shewn to the contrary. And I must needs tell him, I think he would do best not to mention his great Reformers and holy Divines, nor engage in their Cause any further, if he has nothing better to speak in their Commendation, than that they were the principal Hands that suppressed Christians, by Fury, Bloodshed and Death; which Proceedings cannot be reconciled with the Laws of Christ, or with the Nature of true Christianity. One would be willing to find the renowned Reformers to have been Men of a different Character, from what *Mr. F.* here represents them.

But leaving those foreign Lands, let us follow *Mr. F.*
over

over to *England*, where he labours to rake together what Filth he could find, to cast on the scandalous Rout (as he calls his Opponents) and fixes on the Proceedings of one “*Mr. Coppe and Company* ;” but lest this Instance should not answer his Design, he carefully conceals from his Readers, that this *Coppe* fell away from the *Baptists* into the Errors and vile Practices of the *Ranters*, and how the *Baptists* were grieved for his Sins, proceeded against him according to Gospel Order and Discipline, and took Occasion therefrom, seriously to warn others of Danger, &c. With what Injustice then does Mr. *F.* insert this Story, doubtless to Prejudice his Readers against a Cause, which by Arguments he cannot refute? Are the *English Baptists* chargeable with the Faults of Apostates, whose Principles and Practices they testify against, and suitably deal with Delinquents? Or can they be charged with the Ways of the *Ranters*, or with the Vices of any that turned to them? Does Mr. *F.* think that the Sins of Backsliders are to be charged on the Truth they once professed to embrace, as the Cause of them? If so, he will be put to it to clear the Doctrines of the Gospel from being productive of vicious Practices; as in the Case of *Hymeneus* and *Philetus*, with many others. Is it a new Thing for Professors to depart from the Truth? Or would he hereby prove, that the Promises of Christ, and the Secrets of the Lord, do not belong to, nor can be found with the *English Baptists*, because he can mention one or more, who turned from them to a Course of Sin? Or does this Instance prove his Principles about Infant Baptism to be right, and ours wrong? Whatever he designs hereby, he might well know, were I disposed to carry on a Commerce of this Kind, I could easily ballance Accounts with him, and go no further than his own Party neither: How readily might I bring Mr. *F. Cross*, a *Presbyterian* Minister at *Baskinridge*, in the *Ferseys*, for an Instance; † who, not many Years ago, was esteemed a very eminent and successful Minister among them: But afterwards was found

guilty of † abominable Lewdness, and astonishing perverse Doings, after all his vaunting Boasts of Sanctity, his hard Censures of others, and the high Encomiums given him by Men of Renown, and accordingly was deservedly silenced. Now would Mr. *F.* think it a just Consequence, should I hence infer, that he, and all his Associates, are wrong, because of the abominable Practices of their Brother? Would they take it well to be called a scandalous Rout, because one of their Number turned out to be a scandalous Instance of Immorality? Or that the Secrets of the Lord are not therefore with them? I believe not: And why should Mr. *F.* imagine that Instances of this Nature militate against us, any more than against them? If mentioning of this will displease him, who can he blame but himself? Who gave the Occasion? Who began to “blend Characters with the Controversy,” but himself, when he led us away to *Germany* to hear our Rise and Character? He may therefore thank himself for any Return of this Kind, and may know I should not have cited this Passage, were it not to shew the Unjustness of his Inferences. For my Part, I think God suffers such lamentable Instances to happen, for the humbling of some, and probably for the hardening of others: But it is quite inconclusive, to make use of those Instances as Mediums, in order to prove any Number of Christians to be wrong, whose professed Principles disallow all immoral Practices.

Is it any Difficulty to discover Mr. *F.*'s Design in travelling over *Germany* and *England*, to heap up Filth on us? Would he not by so doing prejudice his Readers against our Principles, and perswade them to believe that we are indeed, what he represents us to be, sprung up but Yesterday from a base Extraction, when his Arguments fail him to overthrow our Claim to a noble Original and to Principles contained in the Word of God?

Directly upon this, he professes a Deal of Regard for us, and thinks 'tis a full Proof of my Bitterness, to require

† Examination of Mr. *Tennent's* Remarks, Page 10, by some of the Members of the Synod at *Philadelphia*, per Order.

quire greater Evidences of it, than has yet appear'd in his Writings: He would have us, it seems, to be of *Amasa's* Disposition and Conduct, who believed all the Professions of Regard and Esteem, expressed to him by *Joab*, to be sincere, without any further Evidence, or taking any Heed to the bloody Instrument of Death in his Hand, 2 *Sam.* xx. 9. 10. Mr. *F.* surely could not reasonably expect any other Reply on the Occasion, but something of that Kind, especially when he was about to wound our Characters to Death, if possible: But when his Profession of Regard comes well attested with corresponding Evidences, he may introduce his Compliments with Acceptance; 'til then, we are willing to keep our proper Distance from Kisses, which may be deceitful now, as well as formerly.

He thinks "*I oddly outrun myself,*" in saying, it is but Three or Four Years ago, there was a mighty Noise of Peoples being carnal, if they contended about these outward Things; which was occasioned by his saying, That Infant Baptism was worthy to be contended for, Where is the Contradiction? when by this Phrase I plainly referred to the * *amicable Times* he spake of, where-in this Artifice, as is well known, was much in Use among them; designed it seems to lull People asleep in their received Opinion of Infant Baptism: † *A Controversy introduc'd* about Baptism, this sacred Ordinance of Christ, *is very grievous to them*, for it tends to turn People away from them; tho' not from the Truth.

What follows, is what he pretends to deduce from our Principles: But since his Arguments are sufficiently shewn to be inconclusive, there is no Need to write the same Things over again in this Place; his Argument from the Covenant of Grace, being dispensed by Old Testament Ordinances, is already shewn to be insignificant, and little to his Purpose, when that Administration is abolished, and he has not shewn that Infants of Believers, as such, were ever taken with their Parents into the Covenant of Grace: Our Cause surely is not given up as

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yet,

* Preface to *Charit. Plea*, Page 3.† Preface to *Vind.* Page 5.

yet, how willing soever he may be to take Possession of it.

I have already shewn to whom the Promises belong : He hath given us no Instances to prove his Charge, which he groundlessly repeats, that we repeal a great Part of God's Word which he hath not repealed; and yet says, he can agree with us in Essentials : Now, with a View to help himself out of this Inconsistency, he recurs for Relief to an old *Popish* Calumny, "*That Luther rejected the Epistle of James.*" But is it not a great essential Part of Religion, to believe and retain the Scripture intire? And can he agree with us in Essentials, whom he accuses of diminishing therefrom, without contradicting himself? Here he represents the Scripture so full and sufficient, that if a great Part of it be diminished or rejected, the Essentials of Religion are to be found in the other Scriptures : Yet on another Occasion he would have the whole Scripture so insufficient, that few Truths could be proved thereby, without the Help of Consequences : His Design, it seems, is not so much to give us a just Account of the Scripture, as to support his darling Opinion.

He tries to extricate himself out of an Absurdity I charged on his Practice of Infant Baptism, by saying, "*I baptize some visible improper Subjects of Baptism.*" Granting that some grown Persons when baptized are Hypocrites; yet when their Hypocrisy at the Time is covered over with a Mask of Religion from the Eyes of all Mortals, they are not visible improper Subjects, tho' they be so invisibly, or in their Hearts. Here Mr. F. shot quite beside the Mark: How any one grown Person can be a whitened Sepulchre, and at the same time a Sepulchre without any White; a deceitful Hypocrite, and yet so well known, that none are deceived in him, is a Mystery of Contradictions; and unless this could be reconciled, 'tis nothing to his Purpose, whose constant Practice (in Pretence) is to baptize visible improper Subjects of Baptism. And till he can shew, that to be visibly under Sin, is less than to be visibly in a State of Damnation; to be visibly Enemies to God, is far short of visibly belonging

belonging to the Devil: What do we say but what the Scripture says, that *we are by Nature Children of Wrath, &c.* Further,

Agreeable to the rest of his Conduct, he says, “ *I proceed in a Parcel of random Strokes to reproach his Uncharitableness to the Infants of Non members, and falsely say, he asserts the Impossibility of their Salvation,*” Page 76. Ans. Yet he says in the following Lines, and elsewhere, that they are out of the Covenant of Grace---that there is no Promise to them,---that he must suspend his Belief of their Salvation.--Nor has he any Ground to believe they are saved, for God has told him nothing of it---And that it is already proved from many Scriptures, *Out of the Church is no Salvation.* Is it then any Reproach to his Charity, or any false Charge, to assert that his own Words affirm the impossibility of Salvation to the Infants of Non-members, dying in their Infancy? Not at all. If the Case be thus, I have yet more to say, than calling this a new Edition of the old Story; that is, that he holds Church-membership absolutely and essentially necessary to Salvation, contrary to Scripture and † Protestant Doctrine; for if so, what then became of *Melchizedec, Shem, Lot, Job,* and others, when it cannot be shewn, that they ever were Members in the *Jewish Church*: Nay I have Room again to turn the ‡ Key on him, “ *They could neither be justified nor condemned in this Life,*” &c.

Notwithstanding what has been already observ'd, he says our Principles derogate from Christ when he was an Infant. Reply. Not to remark on all exceptionable Expressions, observe whatever we say of the Promises to Infants, of Circumcision, and the *Jewish Church*, our Principles expressly teach, that all the Promises of the Covenant were made to Christ: 'Tis therefore strange our Principles should express this, and the con-

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trary

† Says the Assembly of Divines, “ *Tho' the Posterity of Abraham were God's visible Church, there were some without it, who were not without the Knowledge and Worship of the true God,*” *Annot. Gen. xiv. 18.*

‡ *Anti.* Page 18.

rary too. But he must say something to blacken us, tho' ever so senseless in itself.

As for his accusing us of wresting Scriptures in Defence of our Principles, this appears to have no Foundation to stand on, unless it be in his Judgment, when yet he cannot make it appear by Argument; therefore worthy of no Regard. Indeed by all that has yet appeared, he is deeply guilty of the Crime, whereof he accuseth us, when there is not one Place of Scripture that teacheth his Doctrine of Infant Baptism.

The 78th and following Pages, are cramm'd up with the Fruits of his Indignation, which in Page 79th he calls just. Verily, had his Writing in the foregoing Sheets, afforded as evident Proofs of his Principles, as these Pages do, of his Indignation, or angry Resentments, no Body would have any Room to question the Truth and Reality of the one, more than of the other. Had he shewn my Positions, Tenets and Glosses, as they are in my Book, to have been Anti-scriptural and absurd, he might with better Appearance have warned his Readers of their Danger, and professed his Willingness to die, rather than subscribe them: But since it is quite otherwise, I see no Reason to retract my Phrases (which he calls modest) nor am inclined to confirm any Gospel Truth by swearing to it, as he groundlessly insinuates; tho' I am for the Liberty to affirm it modestly, and would have it received, when it is proven clearly. Had he freed himself from the Charge of making light of God's positive Commands, and cleared the Dialogue of holding *Abraham* to be a publick Head in the Covenant of Grace, how much better could he say, that I perverted his Arguments, and bore false Witness against my Neighbour. Had he discovered that my Intimations, Reflections, and Epithets, in the Places, and on the Occasions I used them, were not just and proper, he might reject them as invidious and indecent. Had he in the Course of this Debate made appear, that I had been guilty of a constant Evasion of his Arguments, he might well enquire how such a Practice can be reconciled with Honesty. Had his Spirit been unobscured in this Controversy,

versy, he might have more clearly discerned the constant Gloom which covers his Performance. Had he duly noticed my Book, he would have no just Ground to say that all is Certainty with me without Evidence, that I am confident without Argument, and convinced without Demonstration; or, that I deal much in Superlatives, when there is scarcely an Instance to be found, where I have made use of the superlative Degree in my Assertions. Had his Mind been suitably impressed with a Sense of Religion, he would have guarded against Passion, which so plentifully appears through his Performance, particularly in these Pages. And had his abundant Hurry permitted him to review his *Vindication* impartially, he might readily have seen a much nearer Resemblance of the *Popish* Disputants, than my *Anti-pædo-rantism*: Therein he might have seen the sufficiency of the Scripture disparaged: A Principle of Religion asserted, and pleaded for, which is not taught in holy Scripture: Antiquity, even Apostolical, *Popish*-like, urg'd in Favour of that, which hath not apostolical Testimony to support it: The Promises of Christ insisted on for its Defence, in the same Manner as *Popish* Disputants do in Behalf of their Church and Principles: The *Baptists* represented to be a new Upstart Sect, just as the *Papists* deal with the Protestants, notwithstanding our Principles are undeniably proven to be Scriptural, &c. &c.

But since he failed in each of the abovesaid Particulars, these Pages just serve to shew his Willingness to carry the Cause by Clamour, which he was not able to do by Arguments.

In Page 79. he proposes a Query, “*If he is convinced, how is it that he dares not? Does not this say, that he is convinced, and yet not convinced, at the same time?*” Ans. No: It says no such Thing. I told him the Reason before; “*A Presbyterian, who is convinced by Scripture that his Infant-sprinkling is wrong, but dares not forsake it, because of the Firebrands and Death cast in his Way.*” Had he refuted the Reason given, which is grounded on the Places referred to, instead of proposing
this

this groundless Query, he would have acted much more Disputant-like. Is it any Difficulty to account why he dares not? That is, because he is deterr'd * by the frightful Discouragements, that such as the Author of the Dialogue, and others do cast in his Way, from proceeding according to Light received; when he is told, † that it were better for him that a Millstone were hang'd about his Neck, and that he were drowned in the Depth of the Sea, than he should deny Infants Right to Baptism, or reject his Infant-baptism. These, and such like thundering Threats, they know, take great Impression on a tender Conscience, who at the same time cannot find any Institution of Infant-baptism, nor can they shew him any, and yet he dares not forsake 'it, because of these Obstructions he meets with from them.

On the whole, the Reader may observe, that Mr. F's *Charitable Plea*, is fully refuted, and his Objections in his *Vindication* sufficiently enervated: The Gospel Truth, which teaches professing Believers to be the only proper Subjects of Baptism, still shines in its divine Beauty, far beyond the unsuccessful Attempts made to obscure it: Therefore let all the Lovers of Truth walk in the Light thereof.

* *Divine Right*, Pages 6, 7.

† *Ibid.* Page 28.





IN Page 81. Mr. *F.* proceeds to the Vindication of his second general Assertion, “*That Baptism is rightly administered by sprinkling or pouring of Water on the Person baptized.*” Which he endeavours to prove, 1. “*By shewing that there is nothing in the Word of God contradictory to it; or that the Anabaptists Arguments against it, do not overthrow it.*”

Before he comes to his Arguments, he makes his Remarks on what I said, and seems offended with me, and charges me with Evasion, because I have not asserted as much as he would have me assert: Well, would it not have disturbed him as much, if not more, had I said, “*Christ has no visible Church on Earth but ourselves?* Doubtless it would. But if I can please him, I shall now make free to tell him, that I look on the *Presbyterian Church* not to be fram’d and regulated according to the Order of the Gospel, because it does not administer Baptism according to Christ’s Institution, when Infants are sprinkled therein. Let him draw as many Consequences from this, as he thinks proper, the Case will be the same, without he could shew a divine Command for Infant-sprinkling.

I argued, that small Communities have had the Truth on their Side before now, when the Crouds embrac’d Error. This Mr. *F.* has not refuted, but argues, as tho’ I had made it a general Rule, without any Exceptions; when all my Cause required, was to shew it is no Evidence that we are in the Wrong, tho’ we were a very small Community, but rather for us, especially when the Declarations of God’s Will, and Scripture Examples, appear on our Side; therefore he can get no Argument from it against us, tho’ he would bear the Reader in Hand, as if a great Number was an evident Proof for him, and against us; and an inseparable Mark that

Pædobaptists are right, and we in the Wrong. If the Multitude be a Note of the true Church, or of the Truth, then the *Papists* bid very fair to be in the Right, and are like to carry away this Mark from Mr. *F.* himself: Tho' it may be observ'd, that he does not do us, nor the Truth Justice, when he says, "*It appears to the Generality, that the Anabaptists are in the Wrong.*" For the Generality of Writers, confess Dipping to have been the ancient Mode of Baptizing, and of them a Number of the *Presbyterians* themselves; witness, the *Assembly of Divines*, on *Rom. vi. 4.* "*The Apostle seems to allude to the ancient Manner of Baptism, which was, to dip the Parties baptized,*" &c. By the Way, I would fain know, by what Authority that ancient Manner is changed into Sprinkling? He asks, "*Who can more vehemently reproach and scoff the Protestant Churches than the Anabaptists have done, and still do?*" Ans. What, because they all along testify that Infant-sprinkling is unscriptural? Does he call this vehement Reproaching and Scoffing? If so, he must e'en put up with it; for we must say so, or betray the Truth: But what is that to the Reproaches, Barbarities, and Death, the *Baptists* have endured from others, in the Cause of God and his Truth?

In answer to his Suggestion, that we unchurch all the Protestant World, I observed, "*If it be the Truth which we hold, and if it is by practising it we unchurch all the Protestant World, no Matter how soon it is unchurch'd. --- if not, it is not possible we should do it---unless the Protestant World unchurch itself, by embracing our Principles.*" He answers, "*Whatever Principle unchurches the Protestant World, cannot be true according to the Promise of God.*" Reply: Well, if a Number of the Protestant World are excluded from the Church, it is the Principle of Infant-sprinkling, and not we, that excludes them: For if there is Exclusion at all in the Matter, that is the Cause of it in Fact; we can do it only doctrinally, according to Mr. *F.*'s own Way of arguing: How dreadfully evil then must that Principle of Infant-sprinkling be, that it should tend to exclude
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People from the Presence of God on Earth! Surely that Principle cannot be true, which, in Fact, has such ill Nature and Tendency!

I shall now take a View of what he has to say in Opposition to the Arguments made use of, from the Etymology of the Word *Baptizo*, Scripture Examples, and Scripture Allusions, in Vindication of Immersion, to be the only scriptural Mode of Baptism.

I have * already shewn, from *Leigh's Critica Sacra*, that the native and proper Signification of the Word *Baptizo*, is to dip into Water, or to plunge under Water, *John* iii. 22, 23. *Mat.* iii. 16. *Acts* viii. 38. which is confirmed by the concurring Testimony of a great Number of *Pædobaptists* themselves: This Mr. F. has not disprov'd, nor given us any convincing Reasons why we must not understand the Word in the several Places of Scripture, which speak of the Ordinance, according to the allowed native and proper Signification of it. In *Charitable Plea*, Pages 81, 82. he does not deny the Word signifies Dipping, tho' not only, and always so; and tells us, that *Schrevelius* translates *Baptizo*, *Lavo* (to wash) as well as *Tingo*, which signifies to dip; and intimates, that there are Instances of Authors who render *Baptizo*, *Immergo*, *Intingo*, *Submergo*, *Obruo*, to overwhelm, dip, or plunge; or else he would not suppose we could produce them: But in his *Vindication*, Page 87. he seems to deny it, and pretends he has refuted, that *Baptizo* signifies to dip: One while, lest he should be under a Necessity of asserting Baptism to be a Nullity, if not performed by Pouring or Sprinkling, he won't deny the Word signifies Dipping; but then again, lest his general Assertion should be overthrown, he would have us believe, he has already refuted, that *Baptizo* signifies to dip or plunge. It seems he has studied more how to oppose us, than to be consistent with himself.

Mr. F. thinks, I go too fast, to say, that we are on a Par with him in this Point, on the very first Onset, because he allows Baptism is not a Nullity, if perform'd by Dipping; but what is that to the Case in Hand? For

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if *Baptizo* signifies Washing, and if that may be done by Dipping, our Mode is certainly right, according to his own Way of Reasoning: We have as much Ground to say, that Baptism is rightly administered by Dipping, as he hath to the contrary; unless he will say, that Washing cannot be done by Dipping: Hence then, he can get no certain and infallible Argument from the Meaning of the Word, in favour of his Opinion and Practice; consequently the very Foundation of his Assertion (or Principle) is as effectually raz'd hereby on the one Hand, as he imagines ours to be on the other. But,

I observed, “*When we come to the Push, Mr. F. fails in the Undertaking, for he has not cited us one Instance from Lexico-graphers, where the Word is render'd, or signifies to pour or sprinkle---but labours to supply his wide Defect---by a forc'd Consequence.*” He replies, Page 83. “*If Baptizo signify to wash,---and if Washing can be performed by pouring on of Water, then Baptizing can be perform'd by Pouring or Sprinkling. There is no imaginable Way to prove this Consequence forc'd, but by proving that Pouring is no Mode of Washing.*” And in Page 85. “*Is it not plain, says he, that Lavo, Abluo, comprehend Perfundo, Aspergo; as the General comprehends every particular Species, or Sort? Ask The Question is not which Way, or how many Ways Washing may be performed; but what is the proper Meaning of the Word Baptizo? Whether it means every different Sort or Kind of Washing? Which † Lexico-graphers unanimously render by Mergo, Immergo, to plunge or dip into; whereby is intended, a particular Mode or Sort of Washing, viz. by Dipping. For Mr. F. therefore to infer, that the same Word which primarily and properly signifies one particular Mode or Sort of Washing, does also signify another particular different Mode of Washing, is so plainly a forc'd Consequence, as can be mentioned, and the Attempt very unreasonable. Words certainly have proper determinate Notions annexed to them. Suppose the Word had been rendered by Perfundo, Aspergo, Lavo, would Mr. F. judge it a native Consequence, or proper Reason-*

Reasoning for us to say; therefore it signifies Dipping, because Washing can be done by Dipping? I believe not. His Argument, which he was so willing to submit to Trial, is cast; and it may justly be objected against, “*Without guarding against Common Sense, or proving our Cause to be desperate,*” as he insinuates.

In answer to Dr. Gale, who challenges any Man, to shew a single Instance, wherein the Word *Baptizo*, signifies to pour or sprinkle, or any thing less than Dipping, except in some ecclesiastical Writers of the latter corrupt Times; Mr. F. undertakes to cite some Instances, but yet fails to answer the Doctor’s Demand: His first is out of *Plutarch*, in *Vita Thesei*, who recites a Verse, that *Sybilla* gave out over the City of *Athens*, “*Askos, baptizée dunai de toi ou themis esti*: Which Mr. F. renders, *Baptize or wash him as a Bottle, but do not overwhelm him.*” But more significantly thus, *Baptize*, or plunge it (*viz.* the City of *Athens*, in Wars and Perplexities) as a Bottle, but it is not lawful to sink, or destroy it; agreeable to the Answer brought to *Theseus*, at the Beginning of the Fate of this City, from the Oracle of *Apollo*. * The Words of *Casaubon*, in his Note on *Mat.* iii. 6. are very express and pertinent here; “*For the Manner of baptizing (says he) was to plunge or dip them into the Water, as even the Word Baptizein itself plainly enough shews; which as it does not signify Dunein, to sink down and perish, neither certainly does it signify Epipolazein, to swim or float a-top; these three Words, Epipolazein, Baptizein, Dunein, being very different.*” Hence then *Baptizo*, to dip or plunge, may very properly be distinguished from † *Duno*, to go under, sink down--without any Necessity to conclude, or acknowledge Mr. F’s Inference to be just, “*That to baptize, is not to plunge.*”

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* Cited by Dr. Gale, Let. 4.

† *δύω. δύω, vel δύμι, Subeo, ingredior, occido, induo.* Schrevel. Lex.

Beza, on *Mat.* iii. 13. observes, “*Significat autem το βαπτίζειν tingere, quum para το βαπτειν dicatur, et quum tingenda mergantur,*

His next Instance out of *Plutarch*; "Of a Roman General, who wrote an Inscription before he died, *Baptizas*, having baptized his Hand with Blood, viz. which sprung from his Wound. Hence his Hand could only be baptized by Effusion, the Blood gushing out upon it." Reply; The Historian does not say the Blood gushed out upon his Hand, but, *Kai eis to aimo teen cheira baptisas*, ---having dipp'd his Hand in Blood, he wrote this Inscription.---Another Instance Mr. *F.* brings out of *Homer*, " 'E**ba**pteto d'ámati limnee porphureo, i. e. The Lake was stained or sprinkled with purple Blood. But to say, the Lake was plung'd or dipp'd in Blood, shocks all common Sense: Nor can there be any Allusion here to dipping Things in Dye; for what Parity is there between such Dipping, and Blood running into a Lake? Now if *Bapto*, the Primitive, is used to signify less than Plunging, much more the Derivative, *Baptizo*." Dr. *Gale*, which Mr. *F.* pretends to be refuting, has largely answered the Objection here; I shall cite a Passage from his learned Letters. Says he, * "The Phrase, we must consider, is borrowed from the Dyers, who colour Things by dipping them in their Dye; and to this the Poet plainly alludes, not that the Lake was actually dipp'd in Blood, but so deeply stain'd, that to heighten our Idea, he expresses it, with the usual Liberty of Poets, by a Word, which signifies more than what is strictly true, which is the Nature of all Hyperboles. Thus the literal Sense is, the Lake was dip-

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mergantur, madefacere et mergere; et a verbo dunai differt; quod profundum petere et submergere, declarat, ut ex illo veteris oraculi versiculo constet; askos baptizée, dunai de toi outhemis esti, in quo, hæc duo opponuntur." Which is thus rendered by a learned Author; the Word *Baptizo* signifies to tinge or dye, since it comes from *Bapto*, and seeing Things that are to be dyed, are dipped, it signifies to make wet, and plunge, and differs from the Word *Dunai*, which signifies to go unto the Bottom, and sink, as is plain from that Verse of the old Oracle, Let the Bottle be dipped, but it is not lawful to sink it; in which these two Words are opposed to one another.

* Letter 3.

pad in Blood, but the Figure only means, it was colour'd as highly as any Thing that is dipped in Blood." At length he observes, "That the Sense of Bapto, even in this Place, is to dip, and nothing else."

His last Instance is out of *Ecclesiasticus* xxxiv. 29; *Baptizomenos*, &c. And says, "The Baptism here referred to, is described at large in Num. xix. which was entirely by Sprinkling." Dr. Gale has also examined this Instance, and shewn the Invalidity of it. Among other Remarks upon it, hath the following Words, which are a pertinent Reply to Mr. F. who argues, "That it was not the Person who was unclean by touching the Dead, who was thus to wash and bathe, but the clean Person, who sprinkled the Water on him; who by that very Sprinkling of the other, had contracted Uncleanness." Says the Doctor, "Some indeed are pleased to fancy, the Words which command Bathing, are not spoken of the unclean Person, who had touched the Dead, but of the Priest officiating; and they fortify this Surmize by the 7th and 8th Verses preceding, where the Priest is expressly commanded to wash his Clothes, and bathe himself in Water: But it does not follow, because this Place relates to the Priest, that the other (viz. Verse 19.) does so too; nay, rather it is absurd it should, for it interrupts and confounds the Sense of the Place: Besides in the very next Verse but one, viz. 21. 'tis ordered, that he who sprinkles the Water of Separation, shall wash his Clothes, &c. plainly intimating, that was not the Design of the Words almost immediately foregoing. Besides, it cannot be reasonably imagined, that the Priest, by barely purifying the Unclean, should need so much greater a Washing and Purification than the Unclean himself." And in another Place, the Doctor remarks, "The defiled Person was to be sprinkled with the holy Water on the third, and on the seventh Day, only as preparatory to the great Purification, which was to be by Washing the Body and Clothes on the seventh Day, with which the Uncleanness ended." And after much more Reasoning upon it, too long to be here transcribed, he infers, "'Tis very plain, *Syracides*, by *Baptizomenos*, in that Place; means bath'd, dipp'd, and wash'd; for you see the Law re-

quired no less, and no less was practised by the Jews, in Case of such Pollution by the Dead." On the Whole that Mr. F. has produced, whatever he may have in Store; it does not appear strange Dr. Gale never found *Baptizo* to signify less than Dipping.

What Mr. F. cites out of *Leigh's Critica Sacra*, and he from Dr. Featly against the *Anabaptists*, That *Baptizo* is taken for Washing, where there is no Dipping: On this Occasion I already observed, † "That as it is not true in itself, so neither does it agree with what is acknowledged in the *Critica Sacra*, just before," even by Dr. Featly himself; which is, "That *Baptizo* is derived from *Bapto*, Tingo, to dip or plunge into the Water, and signifieth primarily such a kind of Washing as is used in Bucks, where Linnen is plung'd and dipt." Now what signifies it for Mr. F. to repeat the same Thing over and over, since he has not removed the Inconsistency I charged on his Assertion, unless he thinks his frequent Repetition, will at Length pass into an undoubted Authority? He may know, that we pay no more Regard to Dr. Featly's bold Assertions, in his Warmth against the *Baptists*, than we do to his Sayings, unsupported by Authority. I think Esquire *Leigh* gives it as his own Judgment, "That the native and proper Signification of *Baptizo*, is to dip into Water, or to plunge under Water." To the same Purpose he cites *Casaubon*, *Buchanus*, *Balinger*, and *Zanchius*. Now unless Mr. F. had refuted this allowed native and proper Signification of the Word, there is no Room for him to impose a Task on me which is done already: But it highly concerns him to shew the Word signifies to pour or sprinkle, or else his Practice will always appear unwarrantable. The Observations of the the Reverend Mr. *Gill*, and Mr. *Rees*, appear to be just, viz. that *Baptizo* signifies to wash only by Consequence; (but so likewise it does to wet, colour, dye, drown--) because there cannot be dipping in fair Water without washing; which the Instances produced by Mr. F. from *Homer*, *Plutarch*, &c. do not overthrow. Says he, Page 85. "One may dip his Foot in Mud, and yet

yet not be overwhelmed either Foot or Body." But if the Foot be dipt in Mud, it is certainly dipt, which is the Thing Mr. Rees asserted, that *Baptizo* signifies to dip into any Matter absolutely, without regarding Water, or any other Liquid. I see nothing of Argument in what Mr. F. says about Mr. Rees his Observations on Dr. Owen's posthumous Works, unless what he calls pleasant Witticisms should be thought of some Force, which may perhaps divert his Readers whilst the Point which needed handling is passed by, that is, to shew that *Baptizo* signifies to wash simply, without having regard to Dipping. But instead hereof, his Character must be reproached by a groundless Insinuation, in the following Words, "Query, Does Mr. Rees, in these odd Observations, speak like an honest Man, who understands the Greek Tongue?"

Here I would ask Mr. F. why he did not vindicate his Quotation from the Assembly of Divines, whose Authority he made such a Stir about in his former Piece (as that they were Men of Learning, and under solemn Obligation to declare sincerely their Judgments) as being in his Favour? Is it because their Concessions in their Annotations invalidate what they say in their Catechisms?

Says he, Page 86, "I secondly proved our Sense of the Word to be just, from the Use of it in the New Testament; here I alledged Mark vii. 4. When they come from the Market, except they wash they eat not; in the Greek, except they be baptized; now can we imagine the Jews plunged their whole Body in Water, every time they came from Market, and every time they eat? No, for Verse 3. tells us they only washed their Hands. To this Mr. M. opposes Beza himself, Mr. Leigh, and Mr. Gill. Mr. Leigh gives us the different Criticisms of Authors. The others I look on to be mistaken." Ans. I grant, this is an easy and short Way of Refutation, if it will do; but were we can allow those great Men to have been mistaken, Mr. F. should have shewn they were so; Beza and Scaliger should have been refuted; he should have shewn that Immersion of the whole Body was not im-

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frequent Use among the *Jews*; and that *Nipfontai* in Verse 3, and *Baprisfontai* in Verse 4, are of the same Import, and signify one, and the same Act, or kind of Washing: But since he has done neither of these Particulars, and seeing the Phrase is changed as he acknowledges, it gives Ground to our Argument, that the former is particularly to be understood of the washing of Hands, but the latter “*‡* *implieth the washing (or immersing) of their whole Body.*” Besides, to understand it thus, better expresses the outward affected Sanctity of the more superstitious Part of the People, as Mr. Gill had observed: This Mr. F. should have refused before he so uncivilly charged Mr. Gill with contradicting the Scripture. If the Evangelist does not speak of the more superstitious Part in this Place, I would ask, who does he speak of? Who were so tenacious of the Traditions of the Elders, if not the more Superstitious? 'Tis plain enough from Scripture, that there was a Part or Sect among the *Jews* more superstitious than others: The Pharisees were a Sect of precise, vain-glorious Separatists, that despised others, *Luke xviii.* full of Seif conceit of their own Holiness, and looked upon the common People, or those who did not join with them, to be accursed, *John ix.* who when they came from Market, or from any Court of Judicature, immersed themselves all over in Water. § Mr. Gill proves from the *Jewish* Writers, that if the Pharisees touched but the Garments of the common People, they were defiled all one as if they had touched a profluvius Person, and needed Immersion, and were obliged to it. Hence, *Luke xi. 28.* may properly be understood, to intend this total Ablution, or Immersion of the whole Body; for Christ had been in a Croud of People that Day, Verse 29. And according to the Pharisees Notion needed Immersion: Therefore there is nothing appears as yet from these Words to favour Mr. F's Opinion; for the *Jews* were not said to be baptized, when their Hands only were washed, or washing of Hands is not here called bap-

‡ Leigh.

§ Expos. Mark vii. 4.

baptizing them. His Conclusion then is truly and justly rejected, as having no Foundation in the Text.

As to what he urges from the Instance of Christ's washing his Disciples Feet, *John* xiii. it is not worth any Notice: He may as well argue, that the mystical Water of Baptism (as he calls it) is absolutely necessary to Salvation, because that mystical Washing (so called) was so, "*If I wash thee not, thou hast no Part in me*" If he thinks this Passage affords him a Rule of Direction how Baptism ought to be administered, he should wash the Feet, and not the Face, of those he pretends to baptize; and should also have some total Ablution to precede his Sprinkling, in order to have some Colour for his Practice answerable to the Text, "*He that is washed, needeth not, save only to wash his Feet;*" which is expressive of what I said, without any Gloss on it at all: Besides Christ was not here about to institute the Ordinance of Baptism, or to inform his Disciples in what Manner it ought to be administered. Nothing but extream Scarcity of Argument could possibly force Mr. F. to urge this Place in Favour of his Practice, which hath no Manner of Relation to the Point in Hand; nor has he shewn us any divine Rule, which directs him to sprinkle the Face, more than any other Part; but only his own Fancy leads him to this Device, to pour Water on the Face, "*Because it is the principal Part of Man's Body.*-- Not that Christ ordered him to do so, or that he has any Example of the Administration of Baptism in this Manner, in the Word of God; but of this enough, unless it had been to the Matter in Hand.

In answer to his fuller Argument from *Mark* vii. 4. I observed, "*What may be the present Custom of washing Tables (or Beds) is nothing to the Purpose; he ought to have shewn how the Jews washed them, before his Argument will be of any Force in this Controversy.*" He thinks there is no Difficulty in this at all, unless it be supposed the Jews were some distracted sort of Persons; and imagines I might, "*as well require him to prove, that the Jews walked on their Feet, and did not creep on all*

Four.---And says, " Mr. Rees should have shewn that the Traditions (of the Elders) required Plunging." Well then, if it can be shewn, that those Traditions did require the Immersion or Dipping of Tables or Beds, it will sufficiently enervate Mr. F's Argument, and fully shew the Evangelist used the Word *Baptismos* in its proper and native Sense, which we contend for: And to this Purpose, take an Instance or two out of many, which Mr. Gill has cited in his learned Exposition on the Place; after he hath shewn the Traditions of the Elders, required the Immersion of Cups, Pots and brazen Vessels, observes, from the Jewish Writings, " That every Vessel of Wood that is divided into two Parts is clean, excepting a double Table, &c. i. e. a Table which consisted of various Parts, and were folded together when it was removed; and these were washed by covering them in Water, and very nice they were in washing them, that the Water might reach every Part, and that they might be covered all over; that there might be nothing which might separate between them, and the Water, and hinder its coming to them." Again, when he has mentioned the divers Ways whereby Beds were defiled, observes, " The Jewish Canons run thus, a Bed that is wholly defiled, if he dips it Part by Part, it is pure." Again, " If he dips the Bed in it (the Pool of Water) although its Feet are plunged into the thick Clay (at the Bottom of the Pool) it is clean." Further, " A Pillow, or a Bolster of Skin, when a Man lifts up the Ends, or Mouths of them out of the Water, the Water which is within them will be drawn, what shall he do? He must dip them, and lift them up by their Fringes.---In short, it is a Rule with the Jews, that where-soever in the Law washing of the Flesh or of Clothes is mentioned, it means nothing else than the dipping of the Whole in Water;---for if any Man wash himself all over, except the Top of his little Finger, he is still in his Uncleaness. So that the Evangelist uses the Words *Baptizo* and *Baptismos* most properly, without departing from their primary and literal Sense; nor could he have used Words more apposite and fit. Hence it appears, with what little Shew of Reason, and what a vain Purpose this Passage is so often appealed

appealed to, to lessen the Sense of the Word Baptizo ; as if it did not signify to dip, but a sort of Washing short of Dipping ; tho' what that Washing is, is not easy to say, since Vessels and Clothes are in common washed by putting them into Water, and covering them with it. This Passage therefore is of no Service to those who plead for sprinkling, or pouring Water in Baptism, in Opposition to Immersion ; nor of any Disservice, but of real Use to those who practise Immersion, and must confirm them in it." On the Whole, the Reader may see, Mr. F. had no just Ground to say, that I might as well require him to prove the Jews walked on their Feet, as how they washed their Tables or Beds ; nor to suggest, that Mr. Rees and I are dishonest and unfaithful to the Cause of Truth : I would know of him, what were the Traditions of the Elders originally, but the abusing of some Precept, or another, before he says, " He has cut the Sinews of our laborious Shift."

In Page 89. he proceeds to Heb. ix. 10. and says, " The Apostle here refers to all the ceremonial Purifications without Limitation ; and tells us, in Verse 19th, he calls some of these Baptisms Sprinklings." But Mr F. well knew that I deny'd his abovesaid Assertion : It therefore highly became him to shew, that all the ceremonial Purifications were included in this Term, *Divers Washings* ; before he talks, " That we are sadly at a Loss for Arguments ; and that we bring nothing but lamentable Stuff in Opposition to his." The Sprinkling mentioned in Verse 19th, seems much rather to be included in the Apostle's Phrase, " *Carnal Ordinances,*" than the foregoing, " *Divers Washings.*" " *Carnal Ordinances (says the Assembly of Divines or Justifications of the Flesh, because they did sanctify only to the purifying of the Flesh, Verse 13.*" † Cradock notes, " *Dikaioomatz, Justifications ; because they represented the Way of obtaining Justification.*" And for this End the Apostle mentions the Sprinkling of Blood in the following Verses ; as being typical of the Blood of Christ, whereby a Sinner is justified and cleansed from the Guilt of Sin. Now if the Case be

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thus,

thus, as nothing appears to the contrary ; Sprinkling in Verse 19, is not comprehended under the Expression, *Divers Washings* ; nor does there appear any Room for the Conclusion he would hence infer, “ *That some of these Baptisms are Sprinklings.*” This may also serve to lessen his Amazement, by shewing that the Justifications or Righteousnesses, in the several Scriptures he has cited, are referable to carnal Ordinances, and none of them intended by *Divers Washings* ; and so there appears not the least Contradiction to Scripture, in saying the ceremonial Washings the Apostle had in View, stood not in Sprinklings, either generally or particularly ; especially considering the Phrase is changed, as he confesses, and the Word *Rantise* made use of ; which does not signify to wash, tho’ he seems willing to force it, contrary to its Meaning, to do so, when he without any Evidence says, the Apostle calls some of these Baptisms Sprinklings, which yet the Apostle does not, tho’ indeed he, by his Gloss, would fain make him speak so. Further, on the same mistaken Supposition of the Apostle’s referring to all the ceremonial Purifications without Limitation, he goes on to say, That we expressly contradict the Apostle, and Scripture, when we say, the † Apostle calls those ceremonial Ablutions (which were always performed by bathing or dipping in Water) *divers*, or *different*, because of the different Persons or Things, the Subjects thereof. Yet it is observable, at the same time he would make his Gloss pass for Truth, the Apostle does not say, as he would have it, that those Washings were *divers*, as to the Mode of their Administrations ; as some by dipping, some by pouring, and others by putting on with the Finger ; nor indeed is it reasonable to suppose the

Apostle
 † *Grotius*, whom all allow to be a Man of Learning, notes, “ *Varias Lotiones nominat, quia lotio alia erat Sacerdotum, Exod. xxix. 4. alia Levitarum, Num. viii. 7. alia Israelitarum post impuritatem aliquam contractam, Lev. xv. 8, 16, 18, 27. xvii. 15. xxii. 6. Num. xix. 19.*” That is, he (the Apostle) speaks of *divers Washings*, because there was one Washing of the Priests, another of the *Levites*, and another of the *Israelites*, after some Defilement contracted. To the same Purpose *Estius* also comments on the Place,

Apostle intended all the ceremonial Purifications hereby, when he immediately subjoins, “ *And carnal Ordinances* ;” under which, so great a Part of the ceremonial Worship is included. Hence it does not appear, there is any Thing in this Place which favours his Sprinkling, or gives any Umbrage to his Practice ; or any Ground for his noisy Exclamations against us.

In Page 90. Mr. F. again says, the Word *Baptize* signifies to sprinkle, not to dip, in *Matt. iii. 11. Mark i 8. Luke iii. 16. He shall baptize you with the Holy Ghost, and with Fire.* In † *Charitable Plea*, he undertook to tell us, “ *What it is to be baptized with the Holy Ghost, and how performed:*” And says, “ *The Scriptures every where express this, by pouring forth his Influences.*” I desired him to try how the Verlion would run, to say, he shall pour you with (or in) the Holy Ghost ; whether this would not be as shocking to him, as that which he rejects ? But this he has passed over in Silence. Any one may see, that the Expressions whereby the Spirit’s Influences are set forth, are very insufficient to fix and determine the Sense of the Word *Baptize*, because we read of sending the Spirit, and giving the Spirit, as I already observed. I noticed ; “ *The Places, wherein the Word Baptizo is used in a proper and literal Sense, constantly make for us:-- But in these Texts (and some others) it is manifestly used in a figurative Sense ; and therefore to infer from the metaphorical Use of the Word, a Meaning different from its allowed native and proper Signification, is unreasonable, and a false Way of arguing.*” Now what Ground he has to imagine he opposes me on this Head, I cannot devise ; for if any one, it is he himself (and not I) who insinuates a Metaphor to be without a Resemblance : I hinted nothing that Way, when I said, that the native Signification of the Word is to dip, plunge, or overwhelm ; and therefore argued to this Purpose, that the metaphorical Use of *Baptizo* in these Texts before us (after I had shewn from *Acts ii. 2.* that the Disciples were surrounded, overwhelmed, and covered with the Holy Ghost on the Day of *Pentecost*) carries in it a beautiful (Resemblance,
or)

or) Allusion to the Administration of Baptism by Immersion only, and no other Way. But according to him, there is no Resemblance at all in the Case, unless he had shewn that *Baptizo* natively signifies to pour or sprinkle, or that Baptism was so administered in the primitive Times, which he has not done; and yet would fain persuade his Readers to believe, without the least Ground for it, that I am guilty of all that Ignorance, and Contradictions he is pleased to charge me with. I wish he would look more to the universally acknowledged † Laws of Disputation, he is so very willing others should follow, or else not pretend to dispute at all.

Further, he thinks it overthrows my Argument, that this extraordinary Donation, is expressed by Pouring in *Acts* ii. 17, 18, 33. Ans. Not at all; for therein the Apostle recites the Prophecy long before, or speaks in Relation to it, wherein the Word *pour* is expressed: But when the Prophecy was near accomplishing, as in these Texts under Consideration, it is not strange another Word should be used, as being more expressive of the Glory and Greatness of that Dispensation; besides the Accomplishment of it to the Disciples, *Acts* ii. 2. where we have an Account in what Manner they were baptized, with the Holy Ghost, sufficiently refutes Mr. F's Plea, that Baptism is rightly performed by Pouring: I may therefore again observe, to baptize in the Holy Ghost, does not seem so very strange and disagreeable, for the Disciples were as if they had been dipped or plunged all over therein. He says, "*These Expressions shock him, however grateful they are to Plungers.*" But why is he not shocked likewise with other Scripture Expressions, of being in the Spirit, *Rev.* i. 10. Living and Walking in the Spirit, *Gal.* v. 25? But it seems Expressions, much of the same Import, have not been very unpleasing to some Sprinklers; for Instance *Casaubon*, "*‡ Alio' (says he) I do not disapprove of the Word Baptizare being retained here, that the Antithesis may be full, yet I am of Opinion, that Regard is had in this Place to its proper Signification, for Baptizsin is to immerse, so as to tinge or dip,*

† Preface to his *Vind.* Page 7. ‡ *Antient Mode*, Page 22.

dip, and in this Sense the Apostles are truly said to be baptized, for the House in which this was done, was filled with the Holy Ghost, so that the Apostles seemed to be plunged into it, as into a Fish-pool." Now it may be justly observed, our Author has not made appear from these Texts, that *Baptizo* signifies to Sprinkle.

The next Place of Scripture, which he cites as full to his Purpose, is *1 Cor. x. 2.* "*The Israelites were all baptized unto Moses, in the Cloud, and in the Sea: And says, we are told how this Baptism was performed in Psalm lxxviii. 7, 8, 9. Now (says he) if Baptizing here signifies Plunging, we must understand, that the Israelites were lifted up, and doused down into the Cloud, and the Sea, which is directly contrary to Scripture. The Rain was poured upon them from the Cloud, and thereby they were baptized."*

Ans. If we understand Baptizing to signify Plunging, I cannot see the strong Necessity to conclude that the *Israelites* were lifted up, and doused down into the Cloud and Sea; for we may readily apprehend the Apostle speaks thus, with Regard to the very great Resemblance between that Passage of theirs through the Sea, and Baptism, when performed by Immersion, without supposing them to be doused into the Waters of the Sea. But why are these Phrases, "*Lifting up, and dousing down into the Cloud and Sea,*" made use of, but with Allusion to Baptism when administered by Immersion, thereby to render it contemptible, and the Subject of Diversion to his Readers? When as for any Thing Mr. *F.* has shewn, it was by Immersion Christ himself was baptized; and however free he may make with us, it surely does not become him, as a professed Minister of Christ, to banter his sacred Institution with his comical Phrases, in Allusion to that Mode, which he cannot disprove to be the only scriptural and proper One. But I think this Place in the *68th Psalm* is so far from shewing how the Baptism of the *Israelites* was performed, that it has no Relation at all to it; for there is no Mention of *Israel's* Journeying through the *Red-Sea* in the whole Passage; but of their Marching through the Wilderness.-- Besides, to imagine there was a plentiful Rain poured down

down on the Camp of *Israel* in the Time when they went thro' the Sea, does not agree with what the divine Historian tells us, in *Exod.* xiv. 29. *But the Children of Israel walked upon dry Land in the midst of the Sea, and the Waters were a Wall unto them on their right Hand, and on their Left.* Mr. F. will hardly say, that he walks on dry Land in a Day of plentiful Rain. Any one may see how much he is at a Loss, to prove that *Baptizo* signifies to sprinkle, when he refers to this Place with that Design, which speaks nothing about it; nor can he, after all, shew from Scripture, that one Drop of Rain from the Cloud, was poured on the Armies of *Israel*, or the least Spray of the Sea sprinkled them, all the While they were passing thro' it. Surely we are in no Danger of losing our Argument, by such trifling, insignificant Reasonings, as these. I shall subjoin the Judgment of some learned Divines, and pass on. The Continuers of *Poole's Annotations* on the Place, having mentioned divers Opinions, observe, "*Others most probably think, that the Apostle useth this Term, in Regard of the great Analogy betwixt Baptism (as it was then used) the Persons going down into the Waters, and being dipped in them; and the Israelites going down into the Sea, the great Receptacle of Waters, though the Waters at that Time were gathered on Heaps, on either Side of them; yet they seemed buried in the Waters, as Persons in that Age were, when they were baptized.*" Here it is very observable, that these learned Divines do freely acknowledge Dipping in Water, and Burying therein, to have been the primitive Practice of Baptizing; which is a great Deal from them who practised Sprinkling. They afterwards say, "*There is a great Probability that the Cloud did shower down Rain.*" But that which is brought to support it, out of *Psalms* lxxviii. is already shewn to be insufficient. Hence, the Reader may see this Place, which Mr. F. imagines is full to his Purpose, is not at all so. On the Whole it may be observed, our Author fails to produce one Instance, where the Word *Baptizo* properly signifies, or is rendered to pour or sprinkle: Therefore there needs no long Remarks on the following Part of his *Vindication*; particularly the Examples of Baptism (which

(which he comes next to consider) recorded in holy Scripture, are very full and plain in our Favour. There we find, that Christ was baptized (dipt) of *John* in *Jordan*, *Mark* i. 9. 10. That Multitudes were baptized (dipt) in the River of *Jordan*, confessing their Sins, *Mark* i. 5. See also *John* i. 23. *Acts* viii. 38. To the Examples we bring from Scripture in favour of Immerſion, he opposes the Meaning of the Word *Baptizo*; tho' many *Pædobaptists* allow it natively signifies to dip or plunge; yet he would have me consider, "*Ideal with one, who grants no such Thing.*" Well, I know I have to deal with such an One, and therefore I bring the Concessions of *Pædobaptists* against him; who cannot be suspected of Partiality in the Case, for no doubt they were as tenacious of Sprinkling as he; and (I suppose he will not deny) were by far his Superiors in Learning, and Judgment; so that in refuting us, he must refute his learned Brethren. But he says, "*He is not willing jurare in verba Magistrum.*" Very like; but can he imagine we'll pin our Belief on his Sleeve, when he has given us no Proof that those great Men were mistaken, only his Supposition they were so; and, "*That their Mistake proceeded from their confounding Bapto with Baptizo; and not observing how constantly the Holy Ghost has distinguished them in the New Testament.*" Here the learned World may see the Original of their Grey-headed Mistake! But can Mr. *F.* possibly imagine there is any Weight at all in these Observations? Or that he has made any new Discoveries in the Case? Further, the Holy Ghost may make use of what Words he pleases without destroying the Sense of any. The constant Use of the Word *Baptizo*, wherever the Administration of the Ordinance is mentioned in Scripture, makes for us; which shews it was administered always in the same Manner: Does Mr. *F.* not see, that his Talk here makes much more against himself, than against us? For Instance, "*If Baptizo and Rantizo were Terms synonymous, they would both have been used indifferently to express the Ordinance of Baptism. But contrariwise, Baptizo is always used when Mention is made of said Ordinance, and Rantizo not so much as once. Hence it follows, if Rantizo natively*

natively signifies to Sprinkle, Baptizo does not signify the same; for I hope Mr. F. will not venture to affirm, that the Holy Spirit studiously and constantly keeps up a Distinction without a Difference; and if not, then to baptize is not to sprinkle, in Strictness of Speech." The same may be said of Pouring. Mr. F. may see this Argument of his, Page 91, as it now stands, is of no Advantage to his Cause.

He thinks the Examples of *John's* Baptizing in *Jordan* and *Ænon* are no Evidence that he dipt the People; unless we had shewn, that none could baptize where there is much Water, any other Way than by Plunging. Ans. If *Baptizo* natively signifies to dip or plunge, as I have shewn, there needs no further Evidence, that *John* dipt those whom he dipt in *Jordan*.

Another of Mr. F's Reasons (if it may be called so) against what we urge, is "The Multitudes *John* baptized, required a large Quantity, tho' he had used but a litle to each Person." Reply; not so large, as it should need to be called much Water: Every one knows a very small Quantity of Water would go a great Ways, by Drops sprinkled from his Fingers-ends, or at the most, what he could take up in his Hand. Another of Mr. F's Devices, whereby he would fain perswade the World to believe, why *John* baptized where there was much Water, is, "That the People and their Horses might drink." When our Author is so carefully employed in his Imagination to accommodate Man and Beast with Drink, how is it he forgets to make some Provision for them to eat too? and so inform the World, that *John* had need to make Choice of such Places, where there was good Store of Victuals and Provender for Men and Horses: 'Tis a pitiful Cause, that forces our Opponents, who are otherwise Men of Learning and Judgment, to make such trifling Conjectures. *John* was not sent to water Peoples Horses and Camels; nor do we find any Ground in Scripture to think he made Choice of much Water with the Design to accommodate Man and Beast with Drink; his Concern was to administer Baptism, and therefore chose Places where there was much Water, as being convenient for that Purpose. I shall

lay before him again, what he has not refuted, which is as follows: "It is worthy to be observed, that the Holy Ghost gives us the Reason why John baptized in Ænon, viz. because there was much Water there; now it is plain that the Mode of Baptizing by Immersion is the only Mode which requires much Water, in the Administration of this Ordinance; all other pretended Modes by Pouring and Sprinkling require but very little; a Bason full carried into a Meeting house, or elsewhere, would go a great Ways. If it be supposed that Relation is herein had to something else, and not to such a Mode of Baptism, which requires much Water in the Administration of it, the Reason here given by the Holy Ghost would not at all be expressive or illustrative, why John baptized where there was much Water, any more than elsewhere." Further, Mr. F. cannot prove there was one Horse there, where John baptized, only by a Supposition of his, he would fain elude the Sense of the Words by his ridiculous Gloss on the Text; and as trifling is his Remark on my Answer to him when he asks, "Would a Bason full go a great Ways to supply many thousand People and Horses with Drink," when he knew I spake about the Administration of Baptism, if it were done by Sprinkling, and not about Watering of Horses? Surely such Shuffling and Evasion, is no Credit to his Cause.

Another Inagination of Mr. F's, why John baptized where there was much Water, because it would be offensive to the Jews, to use the same Water twice; I think one must have a very piercing Eye, to see any thing in this to his Purpose; for every one knows if the Ordinance was perform'd by Pouring or Sprinkling, it was not possible to use the same Water twice, for that which was poured or sprinkled, could not be gathered up again; and if they thought John's Hand polluted it, by taking it up, it would do it the first Time, as well as the second. Hence it still follows, a small Quantity of Water would be sufficient to sprinkle many Thousand People.

But Mr. F's grand Objection against Immersion is, "Considering how immodest it would have been for Males and Females to strip before such Crouds; where had they
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Retirements, in which to dress or undress? And in Page 94. he is so perplex'd about this Matter, that he cannot divine, how Males and Females could strip before a Multitude, and yet preserve the Rules of Decency and Modesty. *Ans.* Seeing this affords so much Uneasiness to his labouring Mind, he may be pleas'd to consider, there were in the Wilderness of *Judea*, six Cities; with their Villages, in the Days of *Joshua*, Chap xv. 61. which shews us the Place was habitable, and if so, it might be inhabited in the Days of *John* too, which Supposition is not unlikely to be true, for *John* preached in the Wilderness of *Judea*, *Mat.* iii. 1. *Luke* iii. 3. *i. e.* to the Inhabitants there, it seems before others came to hear him from distant Parts, *Mat.* iii. 5. *Mark* i. 4, 5. I hope Mr. *F.* won't say, that *John* preach'd in the Wilderness to Trees, and wild Beasts, as he insinuates, he made Choice of Places to administer Baptism in, where Water was plenty, to accommodate tame Beasts, *i. e.* Horses. Now if the Wilderness of *Judea* had been inhabited with Cities and Villages formerly, and probably was so in *John's* Time, where he first entred on his publick Ministry; who knows but this Consideration may, in some Measure, relieve Mr. *F.* from his perplexing Difficulty, how the People might dress or undress, and yet preserve the Rules of Decency and Modesty: But if it does not, the Mode of Immersion is not disprov'd, because the Objection itself is but a mere Cavil, and hath no more Weight in it to overthrow the Truth of Scripture, than if some other Caviller should object against the Truth of the History of *Sampson's* catching Three Hundred Foxes, because he could not divine, how it might be done.

Deut. viii. 7. without any Gloss on it, expressly shews, there was no such Scarcity of Water in the Land of *Canaan*, as our Opponents vainly suggest. What Scriptures I set together by the Ears, as he insinuates, I know not, nor has he shewn them; tho' he, to prejudice his Readers against the Truth, unjustly says, it is my Way: Surely it is not to leave Scriptures in Contradiction

tradition, when I cite express Scripture to contradict his Glosses.

I have given * Instances that the Phrase *Hudata Polla*, signifies much Water, or abundance of Water, which Mr. *F.* has not been able to refute, and instead of producing Instances, that many Springs, Rivulets, or several small Streams, are hereby intended, he falls a translating of the Words *Polla*, and *Hudata*, and tells us they signify many Waters: Who of us ever questioned that? But we say, they do not signify little Streams or Rivulets, which he should have shewn, had he made good his Assertion, or refuted us. He does not deny that much Water is meant by this Phrase elsewhere in Scripture; there is therefore no need to doubt but it signifies much Water, in *John* iii. 23. as well as elsewhere, sufficient for *John* to immerse the People in, who came to him to be baptized. The Testimony of Travellers (which he speaks of, but has not yet produced any in his Favour) is no Proof against express Scripture Testimony.

We argue from the Examples of Christ's Baptism, and the Eunuch's, *Mat.* iii. 16. *Acts* viii. 38, 39. that Baptism was, and ought to be, administered by Immersion. Mr. *F.* imagines the Strength of our Argument depends on the Prepositions *into*, and *out of*: "*They went into, and out of the Water, therefore they were plung'd under it.*" I desired him to produce the *Baptist* Author, that argues after the Manner he talks, which he has not done, but thinks I argue so: Suppose I did, yet my *Antipædorantism*, which he had not seen, when he wrote his *Charitable Plea*, could not afford him Ground for his Surmise: But had he done Justice to my Words, when he pretended to put them in Form, his Design to make good his abovesaid Assertion would be entirely frustrated. Now if it be so as he says, "*That I will not venture my Cause on this Argument,*" How is it, "*that the whole Force of my Argument depends on the Prepositions into, and out of, to prove them to have been dipt?*" He seems willing to represent me as inconsistent with myself; as his

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Writing is: One While this must be the whole Force, and yet not my whole Force! Says he, "*The Matter is thus, these boasted Circumstances will do nothing of themselves, but prove they were in the Water.*" Pray who ever required them to do any more? Is not this enough to prove, that *Philip* and the *Eunuch* went down both into the Water, the one in order to administer the Ordinance by Dipping (as the Word natively signifies) and the other to submit to it; and when the Ordinance was thus administered, they came up out of the Water: So that instead of having nothing left us, as he supposes, we have the apostolical Example in its full Lustre left us, to warrant our Practice of Immersion, as for any thing he has said against it.

I ask'd, for what Reason did the Holy Ghost pen the Account so particular, if not for our Learning and Imitation? Which Mr. F. has not thought proper to answer.

Because I said he may go into the Water, and come out of it an Hundred Times, without being plung'd under it---"*He learns, that going into the Water, does not signify to go under in general, but only when a Person is to be baptized. And thus it is a full and accomplished begging of the Question in Debate.*" But where have I taught him, or given him the least Occasion, to say it signifies going under it with their whole Bodies, either in general or particular? I know not. What I say, is plain enough, that when *Philip* and the *Eunuch* were both in the Water, as these Circumstances prove that he immersed the *Eunuch* in that Water, according to the native Sense of the Word *Baptize*, which I don't leave behind, as he suggests, but carry along with me, in the Course of this Debate. He indeed must say something against these Scripture Examples of Immersion, in Favour of his Sprinkling, if it is but his usual charging me with begging the Question.

He says, "*My Reply (to his Remark on Psalm cvii. 23) is calculated for a Storm, and will be of no Service to my Cause in a Calm.*" But he should have observed, the Passage itself is calculated for a Storm; therefore the
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Sea must be free from Storms, must cease from its working, and be at rest, before this Instance will suit his Cause.

“If the Phrases (says he, Page 96) will not prove that Philip was plung'd, neither will they prove that the Eunuch was.” But the Phrases prove what we urge, that both *Philip* and the *Eunuch* were in the Water, and the Text assures us, that *Philip* baptized him there. Dr. *Ridgely's* is an odd Notion, for when one is raised upon his Feet, he hath the perfect Use of his Understanding to go up out of the Water, as Mr. *Rees* has pertinently observed.

Mr. *F.* brings in *Ferom* and *Eusebius*, with a Design to prove it “was only a Spring of Water, where the Eunuch was baptized, and the diminutive Expression, a certain Water, seems to intimate so much.” And he adds, “This Mr. *M.* has thought fit to pass over.” Ans. It is true, I did so; because I look'd on it so insignificant, as not worthy of any Remark, as I have done, and do upon some other Observations in his Writings---But now he lays it before me again, therefore it must be considered, for who knows but this is one Particular, included in that Charge, * that I neglected the strongest of his Arguments, and was forced to pass over them in Silence. *Certain Water* then, it seems, signifies little Water, or some small Quantity of Water, for he calls it a diminutive Expression: By this Way of interpreting Scripture, we must say a certain City, *Luke v. 12.* was some very small City: A certain Pharisee, *Luke xi. 37.* was some little Body, that scarcely deserved to be called a Man: A certain Sedition, *Luke xxiii. 19.* was but some small Discord or Variance, when yet the Text and Context shew the contrary. Who would not see such Glosses as these to be ridiculous, as Mr. *Finley's* Gloss on the Place under Consideration is? I desire to know by what Rule he calls a certain Water, a diminutive Expression? Mr. *Gill* observes from *Borchardus*, “That it was a River, in which Philip baptized the Eunuch of Queen *Candace*, not far from *Sicelech*.”

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Another of his Arguments, that Immersion was not the Mode of Baptism, is, that the Apostles had not Convenience every where to plunge their Converts; this he accounts a self-evident Assertion. Reply; But we do not find they were at any Loss about Conveniencies for this Purpose, nor has Mr. F. shewn us they were: -- Only he is pleas'd to entertain us with his Suppositions, as if he thought we paid the same Regard to them, as he does himself. As to the rest of his Exceptions against the Mode of Immersion, such as, that the Publicans and Harlots were scant of Raiment, and the like, I must needs say, they are such, that, to speak after his Manner, I may venture the Reader to remark on them.

“ But if our Translation (says he, Page 97) proves them to have been in the Water, the Greek Propositions will not prove even that much.” No; Why then has Mr. F. not refuted me, in defending *Matt. iii. 16.* against his bold Charge, of its being a corrupt Translation? I gave him * several Instances, where the Preposition *Apo*, does strictly and properly signify *out of*, which he has not been able to deny; and observed, it signifies so in *Matt. iii. 16.* because Christ was not baptized on the Banks of the River, but in *Jordan*, *Mark i. 9.* then all know he must come up *out of* the Waters of *Jordan*. What is now become of Mr. F's towering † Confidence, that our Translation is corrupt in this Particular---his appealing to the Learned on the Occasion, and what not? Why, it is sufficiently baffled, and the high Swell of empty Say-soes, is fallen almost to Low-Water Mark; for instead of *strictly* and *properly*, we hear him now saying, “ *That Apo commonly signifies from.*” Which may, perhaps, admit of further Amendment; for I have notic'd, in the Gospel of *Luke* only, by cursory Observation, § Seventeen Places where *Apo* is translated *out of*, which plainly shews how ill-read; and poorly vers'd Mr. F. was in the Affair, when he undertook

* *Anti.* Page 133.

† *Charitable Plea*, Page 96.

§ *Luke* iv. 35, 41. Chap. viii. 46, &c.

Chap. v. 2, 36. Chap. vi. 17.

undertook to write his *Charitable Plea*, that he did not remember one Place in all the *Bible* so rendered, save *Matt. iii. 16*. However I think, I have clearly made appear, that the Noise of our Opponents about this Proposition is groundless and empty.

Our Author seems quite disturbed, that I should prove *Eis* and *Ek*, signify *into*, and *out of*, from his own Observation, and asks, "Is this Mr. M?" I answer, Yes: It is the same; and I would know of him, Was what he observed from our Translation, *Charitable Plea*, Page 93. "contrary to the Tenour of his Reasoning?" If so, let him blame himself for being inconsistent; and not me, for advancing what he observed in one Place to lessen the Force of his Assertion in another. But he may be convinced, that I am not at such a Loss for Argument to prove that said Propositions signify *into* and *out of*, in the controverted Place, as he imagines; for in *Acts viii. 36*. we read, *As Philip and the Eunuch went on their Way, they came Epi ti hudor, unto a certain Water*, and in Verse 38. *they both went down, Eis to hudor, into the Water*, which must necessarily mean something more than their coming to it; which further confirms what we plead for, over and above the Confirmation it received from Mr. F's Observations. Hence nothing appears to the contrary, but Christ and the *Eunuch* were in the Water, when the one was baptized by *John* in *Jordan*, and the other by *Philip* in a certain Water. But of this enough; proceed we to Scripture Allusions, which Mr. F. calls our third Topick, or Head of Discourse.

I observed from *Rom. vi. 3, 4, 5*. and *Col. ii. 12*. That Baptism represents the Death, Burial and Resurrection of Jesus Christ, and our dying to Sin, and rising to walk in Newness of Life; and cited the Concessions of several *Pædobaptists* in our Favour, that the Apostle alludes to the Mode of Immersion in these Phrases, *being buried with him by Baptism, &c.* He labours to lessen the Force of what I quoted from the Assembly's Notes on *Rom. vi*. Says he, "These Words, In the Likeness of his Death, are not yet explained in this Note." But had

he cited their Note wholly which I † quoted, instead of saying, “ *What follows in the Quotation is to the same Purpose,*” he would have no Room for his Cavil: Besides what I cited from the Assembly, in *Anti.* Page 138, was not to explain, “ *In the likeness of his Death,*” but this Phrase, “ *Buried with him in Baptism;*” whereon they affirm, the antient Manner of Baptism, was to dip the Parties baptized, and that the Apostle in this Phrase seems to allude to it; hereby to shew, how much their Testimony was in our Favour, and against our Opponent.

But how Disingenuous is it in Mr. *F* to leave out that very Part of the Assembly's Note, which was pertinent to the Matter for which I cited it, *Anti.* Page 143, even to refute his Sneers, when he asks---“ *Must we be fixed on a Cross when baptized, that so there may be a natural Resemblance?*” The Assembly say,---“ *And we also, when we are baptized, are buried as it were in Water for a Time, but after, are raised up to Newness of Life.*” Hereby they aptly explain the Phrase, “ *Planted together in the Likeness of his Death;*” of which Baptism is a lively Representation, when performed by Immersion, or being buried in Water, as they express it; wherein the Believer acts Faith on a crucified Christ, partakes of the Benefits of his Death, and professeth to die to Sin, and to rise with Christ to Newness of Life.

My next Citation is from *Poole* on *Rom.* vi. 4. Mr. *F.* nettled to be at this Place a good While ago, and could not forbear asking in Page 79, “ *Would he have me to believe, that his Judgment and Conscience led him to give us a false Quotation from Poole's Annotations?*” And here, in Page 99, he says, “ *I miserably pervert Mr. Poole's Notes, by quoting only an Opinion which is rejected;---and asks, what will not Mr. M. dare for his Cause, when he can venture to forge a Quotation; can tell us, the Continuers of Poole's Notes assert the very Thing they contradict?*” I answer, here are dreadful Charges indeed! How black must my Character appear to those, who take all for granted to be true which he says, with-

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† *Anti.* Page 143.

out further Enquiry! Yea, how willing does Mr. F. seem to be I should be accounted daring enough to attempt any Thing, tho' ever so desperate, in Defence of my Cause. But is he sure, I am guilty of all this? I think it is now high Time that Innocence should appear in its proper Colours; I do hereby therefore publicly deny the Whole of Mr. F's Charge on this Head; and positively affirm, if I can believe mine own Eyes, or shall be believed in what I say, That the Passage in *Poole's Annotations*, in that Edition which I made use of, is as I quoted it, and not as Mr. F. alledges; there are no such Expressions [*some think---but others think with greater Reason*] in the Notes on the Text. How then Mr. F. came to charge me so wrongfully, I cannot readily devise: I would fain force myself to believe, he is better principled than to do it wilfully and designedly; but how he came to be mistaken I cannot imagine, unless it be he made use of some other Edition of *Poole's Annotations*, and that should differ from the one I have, which was printed at London 1683. wherein the Words are as I cited them: And if any scruple it, let them consult that Edition, and satisfy themselves, that I have not perverted Mr. *Poole's* Words, which are pertinent to our Purpose. But which Way soever Mr. F. came to be mistaken, I do hereby call upon him the next Time he writes, to acquit me publickly of these unjust Charges, and acknowledge that by some Means or other, he has wronged me before the World: And this he will also do, if he'll follow the golden Precept, of doing unto others, as he would be done by.

Says Mr. F. "*His next Testimony is from Dr. Tower-son, who only offers the same Anabaptistical Arguments, which I have been, and am refuting.*" Ans. Very well; this is what I cited the Doctor for, to shew that his Testimony is in our Favour: This shews the Anabaptistical Arguments are very sound and good, when great Men, and learned Divines, of a contrary Practice insist on them, and allow that Immersion is the only legitimate Rite of Baptism; because the only one that can answer the Ends of its Institution, and those Things

which were to be signified by it, which cannot be represented by Pouring or Sprinkling, or at least, but very imperfectly---as Dr. *Towerson* observes: Which Mode of Immersion Mr. *F.* is far enough as yet from refuting; tho' I will grant, he opposeth it strenuously.

In Page 100. He undertakes to oppose Dr. *Whitby's* saying, that Immersion was religiously observed by all Christians for Thirteen Centuries: But it can't be thought the Dr. had not read what Mr. *F.* urges against him, when he wrote his *Commentary* on the New Testament; and must have looked on what Mr. *F.* calls *indubitable Testimony*, quite insignificant, or else he would not have intimated, that Christians in general used Immersion for so long a Time; nor wished that this Custom might be again of general Use, and Aspersions only permitted as of Old, in Case of the *Clinici*, or in present Danger of Death. The Instance Mr. *F.* cites from *Eusebius*; of a young Man seemingly baptized with Tears; which he thinks to be a very evident Proof, that Baptism in the early Age of the Church was performed by Sprinkling; I confess, is to me a very plain Evidence of his want of Proof in the Case. If he relates the Passage exactly, how natural is it to understand, by this Expression (baptized with Tears)---the Condition the young Man was in, even as we usually say, in a Flood of Tears.

His next *indubitable Testimony* is from *Cyprian's* Letter to *Magnus*. But this Instance carries its full Refutation in its own Bosom: For if Pouring or Sprinkling had been the received, common, and proper Mode of administering Baptism in *Cyprian's* Day; it cannot reasonably be supposed, that † *Magnus* would have questioned the Lawfulness of it, or scrupled, "*Whether they are to be accounted right Christians who had not been washed with the salutiferous Water, but only have had it* poured

† *Quæsiisti etiam frater charissime quid tibi de illis videatur, qui in infirmitate et languore gratiam Dei consequuntur, an habendi sunt legitimi Christiani eo quod aqua salutari non loti sint, sed perfusi?* Cyp. Epist. ad Mag.

paured upon them?" And Cyprian's Answer to Magnus, also very clearly shews, that Sprinkling was not the Mode, whereby Baptism was commonly administred, or else he would never have answered in the Manner he did, that his § Modesty would not allow him to prepossess the Minds of others with his Sentiments; and say, "Let every one rather think and judge as he pleases, and act accordingly." Are these like the Words of one, that believed Perfusion to be the only warrantable and proper Mode of Baptism, commanded by Christ, practised by his Apostles, and known to be received in the Church? Certainly very far from it. Nay, Cyprian does not undertake to shew Sprinkling or Perfusion to be the proper Mode of administring Baptism, but excuseth it, by the Plea, " * of urgent Necessity, and God granting his Indulgence." Which very Expressions carry in them an Evidence, that Perfusion was not then accounted the instituted Mode of Baptism; for if it were, what Need of these Excuses? And when he endeavours to make the Asperision of Clinicks (i. e. Bed-ridden Persons) pass for Baptism, he does not in the least pretend that this Mode was practised by the Apostles; but mentions the Sprinkling of Water on some Occasions under the ceremonial Law, and that metaphorical Sprinkling spoken of by the Prophet, *Ezekiel xxxvi.*

And it may be further observed, that in the Question proposed by Magnus, and also towards the † Close of this Letter, Pouring of Water is set in Opposition to, or distinguished from, Washing: So that it seems in Cyprian's Time, it was thought a Person could not be said to be washed in the baptismal Water, unless he were immersed in it. On the whole, it appears, how little

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§ *Qua in parte nemini verecundia et modestia nostra præjudicat, quo minus, unusquisque quod voluerit, sentiat, et quod senserit, faciat.* Ibid.

* *In sacramentis salutaribus necessitate cogente, et Deo indulgentiam suam largiente totum credentibus conferunt divina compendia.* Ibid.

† ——— *Utrumne loti sint, an perfusi.* Ibid.

to the Purpose, our Opponents cite *Cyprian*, as an indubitable Testimony in their Favour, which makes so much against them.

In Page 98. Mr. F. “utterly denies, and that with the Consent of all the learned Men he ever read, that there is always a Resemblance between the Signs and the Thing signified.” What learned Authors he reads, I cannot say; he has not favour’d us with the Judgment of any on the Point. But not to go far about, I think he himself comes pretty nigh to allow what I said, when he * tells us, “*The Water used in Baptism represents the Blood of Christ, whereby the Guilt of Sin is removed--- and also the gracious Influences of the Holy Ghost, whereby the Soul is sanctified.*” What Difference is there between the Sense of the Word, *represent*, as he uses it, and the Word *resemble*, in the Sense I used it? Is not the same Thing intended by one, and the other? Wherein does the Water used in Baptism represent the Blood of Christ, and the Grace of the Spirit, according to him, if not in this; that as there is a purifying Property and Virtue in Water, to cleanse away Filth, so the Blood of Christ, and the Grace of the Spirit, are efficacious to cleanse the Soul from the Guilt and Pollution of Sin, and therefore represented by the Water used in Baptism? If Mr. F. intends otherwise by these said Expressions, let him explain himself. Truly † he seems to be so much for a Resemblance between the Sign and the Thing signified, that he makes an Argument of it in Favour of his Mode of Baptism, to be most suitable and significant, and asks us, “*Cannot Sprinkling represent Sprinkling? And cannot pouring Water signify the pouring out of the Spirit’s Influences?*” Hence concludes, “*His Mode is most significant, and most agreeable to the Nature and Instructiveness of the Ordinance.*” But here he seems willing to keep all the Resemblance to himself, by utterly denying me any Share therein to favour my Argument; and cannot endure to hear us arguing that our Mode of Baptism, by Immersion, best represents the Things designed thereby: Witness,

* *Charitable Plea*, Page 58.

† *Ibid.* Pages 107, 108.

his sneering Taunt, on the Occasion ; * “ *Christ died hanging on the Cross, must we therefore be fixed to a Cross when baptized,*” &c. which does not very well become a Gentleman, who affixes an V. D. M. to his Name.”

But it seems harder at Times, to find whereabouts Mr. F. is, than to give him Battle : I cannot but acknowledge I am again at a Loss, to know the Ground of his Observation, at the Close of this Paragraph ; “ *It is (says he) hard to dispute with one who knows not the Meaning of Words in common Use ;*” when he has not given his Reader the least Evidence of my being such, unless his doubled Repetition of my Words be intended for this Purpose, without the least Discovery which Word it was, I knew not the Meaning of.--- But I look on him, as vindicating a baffled Cause, and can therefore more patiently bear with his groundless Insinuations.

In the Course of this Debate, Mr. F. has often (and I think quite unjustly) charged me with *begging the Question* ; sometimes, it is a *bare-fac'd begging*, sometimes *shameful begging*, other times, a *full and accomplished begging* : But in Page 101. I am charged with *poor begging the Question*, because I endeavoured to rescue the Mode of Immersion from his cruel Attempt to sink it down on a Level with the *Olympick Games*. Now he thinks ; “ *It is easy to retort,*” and asks, “ *Was Immersion ordained of God ?*” Ans. Most certainly, or else *John* would not have baptized (*i. e.* dipped) the Multitudes in the River of *Jordan*, *Mark i. 5.* Says he, “ *Did Christ authorise it ?*” Yes, both by his Word, and Example ; when he himself was baptized in *Jordan* (or as it may be rendered, dipped into *Jordan*) *Mark i. 9.* and afterwards commanded his Disciples to baptize (*i. e.* dip) Believers, *Matt. xxviii. 19.* He asks, “ *Does the Apostle say, that himself and other Christians were plunged ?*” Ans. The Apostle says, that he, and other Christians were buried with Christ, in, or by Baptism, *Rom. vi. 4. Col. ii. 12.* Mr. F. himself is obliged to own that Water Baptism is intended in *Col. ii. 12.* because

cause he brings it to prove that Baptism succeeds Circumcision. But how the *Colossians* could be buried in Water-Baptism, without being dipt, or plunged in the Water, when baptized, does not yet appear. Again, he asks, "Was Plunging designed to represent a Death to Sin? &c." Ans. Baptism, in the Reception whereof the *Roman* and *Colossian* Believers were buried, is design'd to represent a Death to Sin, &c. because the Apostle argues from it to that Purpose, *Rom. vi.* Indeed, I know of no other Mode of Baptism, that will afford such an Argument for the Mortification of Sin, and Obligation to live in Newness of Life, as Immersion does: I am well persuaded Pouring or Sprinkling does not, for it has not been as yet made appear, that it ever was ordained of God to be used in administering this holy Ordinance: Nay, even Mr. F. himself, does not pretend to say it was, when he * asserts that a peculiar Mode is not essential to the Ordinance, and charges us with Fondness, for imagining the contrary.

In *Charitable Plea*, Page 101. he affirmed, "That the Practice of Dipping is as much without Proof, as fixing to a Cross in Baptism." He now puns on my Remarks on his Assertion, thus, "John baptized in Jordan, therefore the Apostle in *Rom. vi.* alludes to Plunging. Our Bibles are very significant to us, therefore *Rom. vi.* alludes to Plunging. Baptizo signifies to plunge, therefore Plunging is alluded to in *Rom. vi.* famous Arguments these! and unanswerable to be sure!" Reply; Can Mr. F. imagine he has made good his abovesaid Assertion in *Charitable Plea*, by all this? Has he produced any Circumstances of Baptism, recorded in Scripture, which afford, even if it were no more than a presumptive Proof, that People were fastened to a Cross when baptized, as I have given, that they were dipped? No, he knows of none: How then can the "one Practice be without Proof as much as the other," as he in a warm Fit of Opposition, injudiciously affirmed; certainly it is not: These Mediums I made use of, serve to shew the Falseness of his abovesaid Assertion. Now when
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he could no ways vindicate it, he thinks proper to apply these Mediums to that, which they were not designed for; that whilst he endeavours to render my Reasonings ridiculous, he might at the same time divert his Readers from observing that he cannot, in any wise make good his daring Assertion. This is the Author that has so much to say about Evasions and Perversions! As for any thing that has as yet appeared to the contrary, the Apostle has a Regard to the Mode of Baptism, when he says of himself and others, that they were buried therein; tho' Mr. F. can neither own it, nor refute it.

If the Case be, as he asserts, I queried, "*How came such a great Body of eminent Divines to be so mistaken in this Matter? Reason tells us, that there must be not only a mere Probability, but some very great Certainty in the Case, before those who practised Sprinkling, would confess that Dipping was the ancient Mode of Baptizing, contrary to their own Practice.*" He answers, "*I will tell him, when he tells me, how they came to be mistaken (in his Judgment) about his Principle.*" But he need not to have made this Excuse, for I had told him; by observing to him "*the Prevalency of Education or Custom.*" But it cannot be supposed this should be the Reason of their Concessions in our Favour, contrary to their own Practice. The suspending Condition being removed, his Answer is expected, according to his Promise.

Our Author informed us, *Charitable Plea*, Page 102. how he could account for these figurative Expressions used by the Apostle, without supposing any Allusion to the Mode of Baptism. And now (*Vind.* Page 102.) he seems to declare himself disappointed in his Expectation, that "*Instead of refuting his Argument, I go on with mine own Story.*" I add, very justly too, when it is most agreeable to Truth, and serves to shew his Method of accounting for the Apostle's Expressions, to be not right. If he would have us believe the Apostle alludes to the Death, Burial and Resurrection of Christ,

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in these Phrases, without any Reference to Baptism, why does he own that Water-Baptism is intended in these Places at all? As he does, by insisting on *Col. ii. 12.* elsewhere to this Purpose; consequently the parallel Text, *Rom. vi. 4.* intends Water-Baptism also. Then if the Ordinance of Baptism be here meant, it will follow, that the Nature, Use and End of it, are here expressed; it is a Burial, manifestly referring to the Administration of it, in particular to the *Roman* and *Colossian* Believers, whom the Apostle puts in Mind, were buried therein, which cannot be done but by Immersion. 'Tis a Burial with Christ, representing his Death and Burial; and a Token of our Death to Sin, representing his Resurrection from the Dead, and our rising to walk in Newness of Life, which is much more agreeable to these Texts, than the Way whereby Mr. *F.* would account for these Phrases: According to him, the Sense must run thus, We are buried with Christ representatively in the Grave, and risen representatively therefrom; which Glosses are inconsistent with the express Words of the Apostle, that we are buried with him, in or by Baptism: It seems, by all that he can contrive, he cannot evade the Force of these Words of the Apostle, which hold forth a baptismal Burial and baptismal Rising, which cannot be done without immersing or covering the Body in Water. But he thinks our Gloss makes the Apostle's Argument weak and trifling. Ans. Why so? When the Apostle urges Christians to be holy, from the very Consideration of their baptismal Burial and Rising, whereby is so clearly represented the Burial and Resurrection of Christ, and which affords such strong and powerful Motives to advance in Conformity to him; that as a Person when dead and buried, has finished his former Course of living, so they, who were dead to Sin (at least by Profession) and in Token thereof, buried with Christ by Baptism into Death, should now live a new Life, upon which they had entred, signified by their rising out of the baptismal Water; therefore it is most absurd and unreasonable they should live any longer in Sin.---The
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Argument is strong and convincing, and leads them to make a proper Use of their Baptism as an Excitement to a becoming Progress in Holiness, for which End the Apostle tells them, they were *buried with Christ by Baptism*, &c. Now for Mr. F. to call it weak and trifling, does not make it so; nor does his saying, "*The Apostle argues not from the Mode of Baptism, but from Baptism itself*," overthrow our Argument; when the Apostle argues from Baptism, wherein the Christians were buried, which cannot be said of any other Mode, but Immersion, in which the Party baptized is put in the Water, covered with it, and raised out again, which may be aptly expressed by burying; and by all that yet appears, this is the only Mode which can lay any Claim to a divine Original in Defence of it, which Mr. F. hitherto, we find, has not been able to refute.

In Page 103. we come to Mr. F's second Assertion, "*That the Scriptures afford clearer Grounds to us in favour of our Mode, than to our Opponents against it.*" And, says he, "1. *It seems to be prophesy'd of in Isai. lii. 15. he shall sprinkle many Nations.*" I observe, the Chief Mr. F. has to say on this Head, is a Rehearsal of what he writ before: I argued, this Place has no Relation to the Mode of Baptism, which he has not refuted, by shewing that the Mode of Baptism is intended in this Place. I intimated, the Text does not carry in it any Evidence, that Sprinkling is the proper Mode of Baptism, and that none will think so, unless they be fully prepossess'd with the Opinion, and are willing to believe any thing, if they think it favours their received Opinion, tho' ever so groundless. Our Author surely must be very fond of his Sentiments, when he would croud them on his Readers, unsupported by Evidence, as certainly this Text affords him none, in the Case he cites it for. He charges me with Railing and unmannerly Language: What is the Reason? Why, because I endeavoured to detect his Folly, in abusing Scripture to misguide the common People, and says, "*I bring in Mr. Gill; without Argument.*" But it is not so; for Mr. Gill argued, that such Proofs as these, fetch'd out

of the Old Testament, are not demonstrative of the true Mode of baptizing under the New; which Mr. F. has not refuted. Says he, "*This Prophecy seems evidently to have had its Accomplishment in the Apostles Execution of their Commission, Matt. xxviii.*" Ans. Before he insinuates it was by Sprinkling, he should do two Things, 1. Prove that the Mode of Baptism is intended in the said Prophecy, otherwise the Prophecy may have had its Accomplishment then, and since; but not in the least Part by Sprinkling the Nations with Water, in Baptism, as he would persuade the Credulous to believe. And, 2. shew that the Apostles administered Baptism by Sprinkling; or else it will be only to take for granted, what should be proven. At length he says, "*Now while Baptism is administered by Sprinkling, among so many Christian Nations, he need not ask where this Prophecy is fulfilled.*" No, to be sure the Matter is out of Doubt! But have the Christian Nations God's Word to warrant their Mode? This Mr. F. has not yet shewn. I may therefore as well, if not better, reply, when the Subject and Mode of Baptism are changed from the first Institution, among so many Christian Nations, he need not ask, where the Prophecy of the Purpose to change * Divine Laws, is fulfilled? We see his first Testimony whereby he would prove his Assertion is altogether besides the Matter. Let us now look to his second, which he calls Examples, namely, the Three Thousand, *Acts* ii. 41. Cornelius and his Company, *Acts* x. 47. Paul, *Acts* ix. 18, 19. The Goaler and his House, *Acts* xvi. 33. For two Reasons, I need not dwell long on his Examples, 1. Because he argues only from Circumstances. 2. His free Concession, "*It is true, we are not expressly told, that these Persons were baptized by Pouring or Sprinkling.*" As to his first Instance of the Three Thousand, the chief Objection insisted on, in his former Piece, against their being immersed, was the supposed Fewness of Administrators: But I observed, for any thing that appears, the Seventy Disciples were together with the Apostles; so that Cavil seems removed: Now the Question

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* *Daniel* vii. 25.

is, Where had they all Conveniencies to plunge? Well, if this be answered, who can tell what the next will be? It sufficiently resolves this imaginary Difficulty, that there was at (or in) *Jerusalem*, a Pool (a * Washing or Swimming Place) by the *Sheep Market*, *John v. 2.* besides other Waters and plentiful † Conveniencies for Bathing.

He makes Dependance on the Words of *Peter*, “*Who can forbid Water?*”---to afford him a good Argument, “*That Water was to be brought,*” &c. But I think the Intent of the Words is, who can forbid these Persons the Ordinance of Baptism, or deny the Administration of it to them? Here is no Intimation, that Water was to be brought, and some body was about to forbid it, according to his own Way of Reasoning: I may as well argue, who can forbid the Use of his River, or Bath, or any other Conveniencies he might have for baptizing?

Mr. F. observed, “*That all Circumstances concur to shew, that Paul was not plunged.*” I shewed him the contrary, for he arose and was baptized. He says, “*I lay the Stress on his rising, to prove that he was plunged.*” Which is very false; I laid the Stress on his rising, to refute his Assertion, that all Circumstances concurred in his Favour. Why has he not shewn, the Necessity of *Paul's* rising or moving from the Place where he was, if Sprinkling would have done? I laid the Stress of my Argument on *Paul's* own Words, who puts himself in with others, who are *buried with Christ by Baptism*, *Rom. vi. 4.* which Mr. F. has thought proper to overlook. To which I may add the Words of *Ananias*, *Acts xxii. 16.* *Arise, and be baptized, and wash away thy Sins.* Now if the Word *Baptize*, be rendered, *Pour* or *Sprinkle*, how odd, and indeed senseless, would the Version be---*Arise, and be poured or sprinkled, and wash away thy Sins.*---But quite smooth and significant, to say, *Arise, and be dipped, and wash away thy Sins.*

In respect of the *Jaylor* and his Household, he says, “*The Case may be rightly apprehended thus, he first*
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* Pool in *John v. 2.*

† See Mr. *Gill's Expos.* on *Acts ii. 41.*

brought them out of the inner Prison, or Dungeon, into a more comfortable Room, where he and his Family being gathered, were baptized. Afterwards he brought them into his own House, his Dining-room, and set Meat before them, Verse 34." Ans. I judge this Representation of the Case does not near so well agree with the History, as what I have observed. It seems much more natural to understand, the Jaylor brought *Paul* and *Silas* out of Prison, and took them with him into his House, when it is said; *They spake unto him the Word of the Lord, and to all that were in his House, Acts xvi. 30, 32.* than to imagine he only brought them out of the Dungeon to some better Apartment in the Prison;---and that his Family were gathered together in the Prison: If so, then the Sense must be, they spake the Word to him, and to all of his Family, that were gathered with him in the Prison; which is an obvious Departure from the Letter of the History. Further, when the Jaylor and his Household were instructed, 'tis reasonable to understand they went out either to the River not far off, *Acts xvi. 13.* or to some other Receptacle of Water, and were baptized by *Paul*, or *Silas*, for afterwards it is expressly said, *He brought them into his House, Verse 34.* But we have done with Mr *F*'s Proofs, which he brings from Circumstances, to make good his Assertion. Now if these Circumstances be compared with those I brought for Immersion, *viz.* going down into the Water, being in it, and coming up out of it, &c. which attended the Administration of the Ordinance; I judge it will appear to all, we have by far the best Proof, from Circumstances; especially considering there is nothing in what Mr. *F.* offers, that turns out against us. I should indeed be quite at a Loss to imagine how Mr. *F.* could say, "*That the Scriptures afford clearer Grounds to him in favour of his Mode, than to us against him; and that he outdoes us in Scripture Examples:*" were it not he now tells me, † "*He can find Satisfaction, where one of my Principles cannot.*" I am very apt to think it is so; or else certainly he would be very uneasy about his Mode, when
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he has neither Command, nor Example, nor so much as a good Circumstance, to favour it : Nay, indeed these very Examples he has cited, in his own Judgment, seem so insufficient to determine the Controversy, that he himself is not certain the Persons referred to, were sprinkled ; only, “ *It is much more probable they were sprinkled, than dipped.*” But I must needs say, I see not the least Ground for this Conclusion, as already observed. He seems pretty much disturbed on this Occasion, and asks, Page 105, “ *Did I say, that if these Circumstances make it not certain, I can prove it by no other Argument ?*” --- *Does he think I am overcome, if I do not draw certain Conclusions from probable Premises ? Or are his Arguments convincing, because he is absolutely confident of their Truth ?* --- *Did he not flinch from his Confidence in these Instances, when he was oblig'd directly to confront my Arguments ?*” Reply ; what his other Arguments may do, does not as yet appear : 'Tis sufficient in this Place to observe, that the Scripture Examples of Baptism do not make good his Assertion, nor afford him a certain Ground for his Practice ; then it follows, he cannot urge the Observance of Sprinkling on others, as a scriptural Truth, for he is not certain that any Instance of Baptism in Scripture will bear him out in it. So far methinks he cannot but acknowledge he is overcome in this Controversy. My Arguments are so far convincing, that I am not suspicious of their Truth myself ; and therefore can more consistently propose them to others, than if I were uncertain of their Truth, and yet urge them as a Certainty on others. Neither can I be justly charged with “ *Striving to carry the Point by Clamour,*” when I steadfastly confront his Arguments with solid Reasonings, from the allowed Sense of the Word *Baptizo*, the Scripture Examples of Baptism, and concurring Circumstances ; all which harmonize in favour of Immersion, tho' every now and then he calls them baffled Arguments ; hereby he manifests his Willingness they should be thought so, whilst his Ability it seems is insufficient to shew them to be so.

In Page 103, Mr. F. gives us his Judgment of the Mode of Baptism, and the Reason of his vindicating Sprinkling. Says he, *If the Scripture speaks less expressly of this Point, it is to teach us, that a peculiar Mode is not essential to the Ordinance.*" Then it natively follows, according to Mr. F's Principles, that Pouring or Sprinkling is not appointed of God, else it would be essential to the Ordinance: Then to what little Purpose is it, for him to contend for a mere human Invention, according to his own Assertion. Could he say but so much (whether he was able to prove it or not) that he believed it was of divine Institution, and the only Mode of administering Baptism appointed of God; his zealous *Vindication* of it would carry a much better Face with it, than now it does. Could I once be perswaded there was no peculiar Mode essential to Baptism, I would immediately lay down my Pen, and let every one do that which seemeth him best in his own Eyes in the Case, without the least Controversy about it. I would no more object against Mr. F's Sprinkling, than I would against what fashion'd Coat he wore; with the proviso he would allow me the like Liberty, to do as I should think best: But as I firmly believe otherwise, I must yet speak in Vindication of what I believe to be a divine Truth; and therefore say, That Water cannot be used in Baptism, without some Mode of Administration, then it follows there must be some Mode essential to the Ordinance. Further, I cannot think there are two or more different, contrary Modes of administering one and the same Ordinance; this would be absurd in itself; besides it would be repugnant to the very Intent of the whole Administration of the Gospel, which is to bring all God's People together in Unity: 'Tis therefore quite unreasonable to suppose that any Part of the Gospel Administration should have a Tendency to frustrate the Design of the Whole, by dividing his People in this Case, instead of uniting them. And as far am I from thinking that God instituted an Ordinance, and left it wholly at our Disposal to chuse in what Manner it should be performed, as one or the other might happen

to think best. This is a Thought altogether unworthy of God, and his Service; and is indeed attended with vast Absurdities, some of which I mentioned before, which Mr. *F.* has not thought proper to remove out of his Way, tho' his Cause extremely needed he should, had it been possible; I shall therefore lay them before him again: For if so, then 1. It would follow, that God instituted Baptism to be administred, without informing us in what Manner he would have it administred.

2. It would follow that Mens changeable Fancies and different Notions, must be the Rule of Direction, in the Administration of this Part of Divine Worship.

3. This would natively tend to open a Door to endless Discords and Confusions among God's People.

4. Having no divine Rule, or Standard to go to, as their Controversies would be unavoidable, so their Differences would be remediless.

5. *God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints, 1 Cor. xiv. 33.* But this Principle natively tends to make him the Author of Confusion in all the Churches, in that he has commanded an Ordinance to be administred, but appointed not the Mode how it should be administred, if this Doctrine of Mr. *Finley's* be right: But as this Principle carries in its Bosom such monstrous Absurdities, it undeniably follows, on the Whole, that some peculiar Mode is essential to Baptism; and by all that hath as yet appeared, that Mode is Immerision, or burying the Party baptized in Water. Again, Mr. *F.* gives us the Reasons of his Practice, that "*If a peculiar Mode is not essential, then is Sprinkling as good as any other.*" Reply: His imbibing this absurd Principle, we see is the very Ground of persisting in the Practice of Asperision: But I judge it will appear, I have shewn some peculiar Mode is essential to Baptism, and must continue in my present Way of thinking, till I see the abovesaid Remarks fairly answered. Therefore Sprinkling is not as good as any other, nor at all to be practised, unless he can make it appear to be the only Mode instituted by Christ. Fur-

ther, he tells us the Reasons why he vindicates it, *viz.* "Because the Anabaptists oppose it; and because he judges it the best Way, Page 105." Reply: Not because he looks on it to be a Part of instituted Worship; for he does not believe any peculiar Mode essential to the Ordinance: Can he reasonably expect any thing else from us, but Opposition to that which is introduced into God's Worship, that by his own Way of talking, is not God's Appointment? Well, according to his Principles, he judges Sprinkling the best Way, and I judge Immersion to be the best. Here is the Difference: Now can it be suppos'd by any thinking Being, that the all-wise and fore-knowing God hath not provided a certain Rule, whereby our respective Judgments should be try'd, in order to remove the Difference? Well assured I am that he has; and our Difference does not arise, because there is not a stated Rule, but because it is not observed and followed; nor is it likely it will be, as long as Mr. F. entertains this Opinion, "That a peculiar Mode is not essential."---His Judgment must be the Rule of his Practice; and he will always prefer his received Way (which he himself cannot find sealed with a divine Impression) before the Lord's Way, which at present he sees no Beauty in.

He would fain excuse his base Insinuations, that Immersion is immodest, indecent, and tends to Murder and Adultery, by telling us "He did not call it (i. e. which Way Baptism is administred) so very indifferent."---But I think still, according to his Principles, it is an indifferent Thing, which Way the Ordinance is administred, if there is no Mode appointed of God: Therefore he has no Cause to cast his Reflections on us. Now, should we leave the Mode of Immersion, and embrace his Sprinkling, we should according to him in this Place, but exchange one human Invention for another; and would he or we be the better for that? He informs us, "The most favourable Judgment he has ever form'd of Baptism by Immersion, is, that it is not a Nullity;" and that the Anabaptists are baptized Persons. Favourable Judgment! and why so? Because he can't help himself: His

His own Principles force him to acknowledge Immerſion to be Baptiſm ; we are not therefore in the leaſt obliged to him for this Kindneſs, as he calls it. Indeed it would be a ſtrange Thing, if the *Anabaptiſts* ſhould not be baptized Perſons ; when the Name he gives us ſuggeſts, that we are twice baptized. But he ſays, “ *He is convinced we err in the Mode.*” This is a ſurprizing Thing ! Pray, by what Rule is he convinced of that, when no peculiar Mode is eſſential to the Ordinance ? How can we err in the Mode, if there is no Mode inſtituted ? What we judge to be the beſt, is ſo to us, as what he judges beſt is to him, if the Caſe be as he ſays. Would he have his Judgment to be a certain Rule or Standard, to try and determine the Caſes of others by ? And if their Practices differ from his Judgment, he is convinced they err. But let him firſt ſhew from Scripture, that Chriſt ordained Sprinkling to be the only Mode of Baptiſm, before he talks, that he is convinced we err about it ; or charges us with unwarrantable Additions in the Mode ; or with intermixing Error with Truth, and ſuch like rumbling Stuff. Nay, according to his Principle, there cannot poſſibly be any Certainty which is the right Way of adminiſtring the Ordinance ; therefore he has not the leaſt Ground to charge my Obſervation with invidious Falſhood, when I ſay he inſinuates the Caſe to be doubtful : Can any Body ſee, there is a Certainty in the Caſe, when Mr. *F.* himſelf affirms, there is no peculiar Mode eſſential to Baptiſm ? No ſurely. He ſuggeſted † a proper Subject is eſſential to Baptiſm, whereon I asked, why ſhould it be urged that a proper Subject is eſſential to Baptiſm, but a proper, peculiar Mode, not eſſential ? He answers, “ *It is a ſufficient Reply, that a proper Subject is not eſſential to the Mode : For the Subject is one Thing, and the Mode another.*” How Mr. *F.* thinks this to be a ſufficient Reply, which is no Reply at all, I can’t imagine. Did I ask whether a proper Subject is eſſential to the Mode ? No, I ask’d, Why is not a proper peculiar Mode eſſential to Baptiſm, as well as a proper Subject ? The Truth is, this

Reply of his does no more answer the Question, than if he had wrote by * Chance. The Question is yet altogether unanswered.

In Page 106, he comes to his third Assertion, which is, "*That our Mode answers the Ends of Baptism, and is most suitable and significant.*" On this Head, he would fain make his Readers believe, that "*I am sensible he has proven this Assertion -- for I turn my Back on his Arguments -- cannot stand before them -- and beg the Question.*" But whether the Case be thus, must be considered: He says, "*Whatever is most suitable, we are sure is ordered of God.*" I suppose this is one † of his Considerations, whereby he would prove the aforesaid Instances of Baptism, were by Pouring or Sprinkling. His Argument may be gathered thus; That Mode which is most suitable, he is sure is ordered of God; Pouring or Sprinkling is most suitable, therefore he is sure it is ordered of God. But is he sure that God hath ordered and § appointed this Mode, and yet affirms there is no peculiar Mode essential to Baptism? Hath God appointed it, and yet it is not essential? What then signifies God's Appointments? By the same Rule, he may say, God hath appointed who are the proper Subjects of Baptism, and yet a proper Subject is not essential to it. Water is appointed to be used, and yet it is not essential to the Ordinance to use it. If divine Appointments are not essential to an Ordinance, I would willingly know what is? How shall we take him here? If Sprinkling is appointed of God, to be the Mode of Baptism, then some peculiar Mode is essential to the Ordinance, and none are baptized, but those who are sprinkled; for any Tradition put in the Room of God's Appointments, is a making his Word of none Effect, and laying aside his Commandment, *Mark vii. 8, 13.* then the *Baptists* are unbaptized Persons, and he is obliged to free himself from the consequent Absurdities. But if, on the other Hand, no peculiar Mode is essential to the Ordinance, then God has not ordered and appointed Pouring or Sprinkling;

* *Vind.* Page 28.

† *Ibid.* Page 105.

§ *Charitable Plea*, Page 109.

ling; and so he cannot be sure this Mode is right. But leaving Mr. *F.* in a Labyrinth of Confusion, warmly engaged in opposing himself, let us proceed to what follows; “ *Baptism, (says he) signifies the Dedication of the baptized Person to God; and does not a little Water answer this End, as well as an Ocean of it?---It signifies the Soul’s Justification by Christ’s Blood, and Sanctification by his Spirit: And are not these Benefits signified by pouring a little Water on the Person?---And cannot Sprinkling represent Sprinkling?*” &c. Ans. You see Mr. *F.* is for arguing from the Resemblance betwixt the Sign, and the Thing (supposed to be) signified, tho’ elsewhere he utterly denies there is a Resemblance between them. I think I have already shewn Immersion to be the scriptural Mode of Baptism, therefore none can dedicate themselves therein by any other Mode; unless it had been shewn, that another Mode was appointed of God, which Mr. *F.* is far enough from doing, when he brings no Texts with this Design, but one from the Old Testament, which has no Relation to the Case, and argues from Circumstances, which he himself acknowledges are not express in his Favour. ’Tis not because we think the true Properties of Water are not to be found in a Drop, or Handful, as well as in a River or Ocean, that we object against Sprinkling; but because we do not find this Mode appointed of God; and therefore to use it under the Pretence that it will do, or it may serve to answer the Ends of Baptism, is fully refuted, by the Instance of *Uzza*, 1 *Chron.* xv. 13. which shews the dreadful Consequences of a Departure from, or Non-observance of, the due Order, and proper Mode, God will have us regard and keep, in our Obedience to his Commandments. I judge enough was said, not only to satisfy my Admirers (if there be any such) but his also, that his Practice of Sprinkling is not to be countenanced, unless he had shewn them, that it is the only Mode appointed of God, whereby he would have Baptism administred; which Mr. *F.* could not do without contradicting himself, as before observed: For him therefore to argue, that Sprinkling answers the

Ends of Baptism; is just as forcible, as if they of old should have argued in their Favour, when they carried the Ark on a Cart, that it answered the End as well, as to bring it on the Shoulders of the Priests and Levites.

His next Plea, in Favour of the Mode, "*he judges best,*" and against Immersion, is, that his Sprinkling "*can be practised without Danger of Health, in any Time of the Year,*" &c. and suggests that Immersion is dangerous, immodest and indecent. I urged him to produce Instances of Persons, whose Healths had been injured by it. He answers, "*There may have been Hundreds who have contracted deadly Disorders by it, tho' I know them not: Yea, many have been hurt thereby, who did not look upon that as the Cause.*" Reply; It is very remarkable here, how willing Mr. F. is, the Mode of Immersion should be evil thought of: He judges it is hurtful, but he cannot give one Instance of any One's being hurt thereby; this I was perswaded of before, and am now confirm'd in my former Perswasion: Yet he insinuates, there may have been Hundreds hurt thereby, tho' he does not know them. Let us try the Strength of his Reasoning here, applied to other Cases: There may have been Hundreds, by following Husbandry and Handicrafts, who have contracted deadly Disorders, therefore, according to his Way of talking, Husbandry and Handicrafts must be laid aside; where then will Mr. F. get his Bread and his Clothes? Again, there may have been Hundreds of Ministers, who by their Studying or Preaching, have contracted deadly Disorders, tho' they did not look upon that as the Cause, what follows? Is Studying and Preaching not of God's Appointment? Further, there may have been Hundreds of Hearers, by being thoroughly wet in coming to, or going from Divine Service, or sitting in the Place of Worship an Hour or two in cold Winter Weather, who have contracted deadly Disorders, tho' they did not look upon that as the Cause: What then? Does Mr. F. dissuade People from Divine Service in wet or cold Weather, and is he for Publick Worship, only when it is fair

fair and warm? I might add Instances in abundance, to expose his senseless, inconclusive Talk in these Insinuations. But will he say these aforesaid Exercises have no such Tendency: I answer, as much as Immersion hath; and if his Insinuation does not shew these Exercises not to be appointed of God, neither does it prove, that Immersion is not appointed of him.

Whatever Tendency bathing in cold Water may have to hurt Persons in the Bloody Flux, the Administration of Baptism by Immersion has no such Tendency, when of the many Thousands that have been immersed, and some of them aged, some weak and feeble, yet our Opponents are not able to produce an Instance of one, that hath been hurt thereby, tho' they are so very willing to do it, were it possible. Methinks there is therefore sufficient Evidence, that their Insinuations are groundless: Had there been as many Instances of bathing in cold Water, when in the bloody Flux, without any Disadvantage, as there are of Persons immers'd without any Hurt, that could not be supposed injurious, any more than this. God hath been pleas'd at all Times to guard the Administration of his own Ordinance, that those who have waited for an Occasion of Reproach, have been always disappointed, and have nothing to object, only the vain Imaginations of their own Brain, and invidious Insinuations of their prejudiced Minds. Blessed be his Name, that he honours his own Truths before the Faces of Opposers. Says he, "*What he quotes---from Sir John Floyer, about the Benefit and Healthfulness of cold Baths, is nothing to the Purpose.*" But it is quite to the Purpose, for if cold Bathing is useful to the Sick in various Diseases; Immersion is not hurtful to those who are able to walk abroad, and come to be baptized, *John* iii. 23.

He tells us, "*'Tis such a Blunder to say that the Assembly of Divines first introduc'd Sprinkling in 1643, as Ignorance itself can hardly excuse, being directly against the Credit of all History, as we have seen already.*" But Mr. F. has cited us no History to shew the contrary, but what Sprinkling was introduced in *England* by
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the *Assembly of Divines*, in 1643, by a Vote of 25 against 24, and established by an Ordinance of Parliament in 1644, tho' he is very unwilling his Readers should think his Practice of Sprinkling obtained in general but of late in the *English Nation*, lest they should suspect its being, as indeed it is, an human Invention, and a grand Innovation.

Mr. *Wall* * observes, that "England, which is one of the coldest (Climates) was one of the latest that admitted this Alteration of the ordinary Way." i. e. Sprinkling instead of Dipping. It will be time enough for us to acknowledge Ignorance and Blunder, when he shews us from approved History, that Sprinkling was established by Authority, in *England*, earlier than the Date assigned for it by Sir *John Floyer*. Our Author's Pretences to History have been examined already, and the Case turned against him; it will not prove Perfusion to have been the Practice of the Church in *Cyprian's Day*, because he endeavoured to make it pass for Baptism, in the Case of languishing, Bed-ridden Persons.

We are now come (Page 108) to Mr. *F's* last Assertion, which is, "That the Mode which our Opponents contend for, is loaded with Inconveniencies, and chargeable with Absurdities." I must desire my chaste Readers not to be offended, when Necessity obliges me on this Head, in Vindication of an Ordinance of Christ, to trouble them with a Recital of some of Mr. *F's* Balderdash, in order to refute it, which otherwise I should not have burdened them with; but should have left it wrapp'd up in the Sheets of Shame, with its invidious Author.

I observ'd, that the Ordinance of Baptism is perform'd with all Modesty and Decency becoming the Solemnity, and urged him to prove the contrary; but instead of Proofs, he entertains us with his Sentiments, "I must alter my Judgment (says he) of Female Modesty, if it is modest for a Maid or Matron to allow herself to be handled by a Man, either naked, or in a transparent Garment, before a mixed Assembly of both Sexes--- And I appeal to every impartial Person, whether it is

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not more defiling to act immodestly, than to speak with Abhorrence of immodest Actions?" To this Heap of Stuff; I reply, if Mr. F. knows of any Person or Sett of People, who are guilty of what he here suggests, let him name them, and inform the World who, and where they be, that they may be deservedly treated according to their Demerit; but if he means to make the Application to the *Baptists*, I deny them to be guilty of the Crimes here suggested, when celebrating the Ordinance of Baptism; and challenge him to produce an Instance of a Maid or Matron handled naked, or in transparent Garments, amongst us, at the Administration of said Ordinance, or of any immodest Act committed on the Occasion; which I am fully persuaded he cannot do, because his Manner of Writing shews his Willingness to have done it already, if it could be done. Now when Mr. F. designedly labours to slander and reproach a Number of Christians by his mean Insinuations on the Account of a Mode, which for any thing he has made appear to the contrary, is the very Mode that Christ submitted to, and appointed: He would do well to consider whether this his Conduct merits any Honour to his Performance now, or will yield him a pleasing Reflection, when he soberly thinks of giving up his Account to him that is ready to judge the Quick and the Dead.

Further, he holds, that "*the Water of Baptism ought to be directly apply'd to the Body, and not first to the Clothes;*" and adds his Reason, "*Baptism, says he, signifies our being purged and cleansed; and is it the best Way of cleansing a solid Body, first to cover, and then apply Water to it?*" Ans. I think his Opinion and Reason may well go together, as for any Weight there is in either, in the present Case: The Design of Baptism is not to wash and cleanse the Body of the Party baptized; if it is, our Opponents are quite out of the Way in not using more Water, than a few Drops, or an Handful, on the Occasion; none surely can think Sprinkling the best Way of cleansing a solid Body. But if it signifies the Purging of the Soul, that can be significantly done by immersing the Body, tho' cloth'd, unless

unless Mr. *F.* is so much for a Resemblance between the Sign, and the Thing signified, that it must not only regard the material Part, but must also reach to every minute Circumstance, so that there may be a full Resemblance between them, tho' elsewhere his Humour leads him to deny the whole utterly. Now, I must needs tell him again (tho' it may be somewhat grating to his Mind, to see so little Regard paid to the Product of his fertile Invention) that we do not in the least feel the Force of his supposed Inconveniency or Absurdity pinching us.

In Page 109, Mr. *F.* asks, “ *How does he know that Philip dipp'd the Eunuch wholly?* ” Ans. By the Scripture, which tells me, that *Philip* and the *Eunuch* went down both into the Water, and that he baptized him there; and if he baptized him, I know he dipp'd him wholly, because nothing less than a total Immersion can be a baptismal Burial, which was the Way the Ordinance was anciently administr'd, and no other, as we read of: This Instance therefore sufficiently turns aside the supposed Tendency of his Argument to shew the contrary; and serves to quell his Noise about a Race of Giants to be Ministers, and what not?

His third Inconvenience is to this Purpose, that if Baptism is deny'd to a sick Person, who makes a satisfactory Profession, God is disobey'd; if he be plung'd, he will be killed. On this Head, I insisted to know, why one Sacrament is more necessary to sick Persons, than the other? This Mr. *F.* has not answered, and left me to conclude that there is no more Necessity of administring Baptism to a sick Person, who desires it, than the Lord's Supper. Our Author says, he hath proven that Baptism ought not to be delay'd---There is a Precept and Example for the one, and neither for the other. He may know, that I am not for the Delay of Baptism to a proper Subject, when with Conveniency it may be enjoyed: But what I plead is, that deferring of Baptism in those Circumstances (he mentions) is neither Disobedience to God, nor injurious to the sick Person; this is what he has not refuted; for he has not cited one Precept

Precept nor Example, that Baptism is to be administred to sick Persons on their Beds, any more than to Babes in the Cradle: He can bring Proofs for what I allow, but what I deny; he is at a Loss to prove: Hence I still say in my former Words, if one Sacrament may be deferred till convenient Time, so may the other. The Service of God is a reasonable Service, and he that commanded Immersion, hath not shewn that he requires Persons sick a-bed in the Pleurisy, Flux, or Small-Pox, to be baptized; much less hath he any where in his Word shewn us, there is any Liberty for us to alter his Appointment, under the Pretence of some supposed urgent Necessity of administring the Ordinance to the Weak and Infirm, on their Beds. What can it be but a Spirit of Delusion, which * hurries Persons on irrationally, and pleads the Necessity of obeying a Gospel Precept, when Persons thro' Infirmity are incapable of submitting to it consistent with Scripture or Reason; or else charges the Precept itself with Inconveniency, as our Author in the Case before us? He seems much disturbed that Popery should here be insinuated: The *Papists* we know, hold Baptism absolutely necessary to Salvation; and he queries, "*What if the sick Person recovers not? Here is no Provision made for him. He may die without the Ordinance.*" Reply; What if he does, will his being unbaptiz'd hinder his Salvation? Let him speak out, and not mince the Matter: Does he not look upon all § Non members to be Aliens from the Covenant of Grace, and suspends his Belief of their Salvation? He would do well to clear himself in this Case, before he charges me with Rancour, Outrage, Impatience and Tergiversation; when his own Words give Ground of Suspicion, that his Judgment is not clear in the Point. Now since there is no Command nor Example to administer the Ordinance to Persons in those aforesaid Circumstances; nor any Necessity requiring one Sacrament to be administred to the Sick, more than the other; it evidently appears, there is nothing in Mr. *F's* Stir

* See Mr. *Finley's Satan stripp'd*, Page 10.

§ *Vind.* Page 76.

Stir on this Head, that shews Immersion not to be the only scriptural Mode of Baptism.

All that he says to my Reply to his 4th Charge of Absurdities is, “ *Mr. M's Answer to this, is only a Repetition of his positive Assertions, which have been already refuted.*” But as he is far from refuting my Assertions, as we have seen, they stand in Force against his Charge of Absurdities.

His last Head of Inconveniencies and Absurdities, is, “ *It seems to me, says he, no small Absurdity, to exclude and unchristian all the other Protestant Churches on Account of this Mode.*”---And now says, “ *Mr. M. answers this with a Parcel of Evasions, and some Readers will, perhaps, call some of them silly Ones.*” Reply; Are not silly Evasions as good Return, as a silly Charge of Absurdities can look for, or deserve? As that we unchristian all the Protestant Churches, &c. when we professedly require Signs of Christianity in all the Subjects of Baptism, which shews, we look on Persons to be Christians, before they are baptized---Indeed if all the Christianity of the other Protestant Churches, consists in Infant-Sprinkling, no Wonder he charges us at this Rate. But if Infant Sprinkling be no Part of the Christian Religion, as I think I have sufficiently shewn, how is it possible we should unchristian the Protestant Churches, when we are for removing only that away which is no Part of Christianity? It is not therefore very likely he can even by Consequence itself, prove that I should have said, there are no Christians in other Denominations.

He confesses, that we do not exclude other Churches by pleading for, and using this Mode of Immersion; why then is he so disturbed? If the Scripture proves his Mode of Sprinkling to be valid, he is safe: But if not, it is a Nullity in itself; not because I say so, but because it wants Scripture Authority: When he was about it, why did not he shew it was scriptural, if such a Thing could be done? Or is he conscious to himself, of its being a Nullity, and therefore unwilling to hear it mentioned, lest others should suspect it

too? Will he have us follow the Custom of other Churches implicitly, without any Evidence that it is warranted by divine Authority? Let him first prove the Custom of Sprinkling scriptural, before he charges us with Schism, Uncharitableness and Biggotry, in order to make it pass for Baptism in the World, the more current and unsuspected. He runs a Parallel between the *Presbyterians* and *Anabaptists*, and observes, "The *Presbyterians* do not count all *Administrations* null and void, that are different from their own Mode, if the Substance is retain'd." Ans. No Thanks to them for that, when they have imbibed such an absurd Principle, "That a peculiar Mode is not essential to the Ordinance," if they be all of Mr. F's Mind; and that "† It is enough, that it be done with Water to a proper Subject, in the Name of the Trinity, by a lawful Minister." Then if Water is used at all, in the aforesaid Manner, tho' it should be apply'd by Sprinkling on the Hands, Back, or Feet, according to them the Substance is retained; they have therefore no just Room to object against Immersion. Here is their great Charity they boast so much of; and whence does it spring, but from this Principle, that there is no instituted Mode of Baptism? Says he, "The *Presbyterians* esteem several Societies with whom they cannot hold Communion in Ordinances, to be nevertheless Churches of Christ: The *Anabaptists* do not." Ans. If the *Presbyterians* do not unchristian those with whom they cannot hold Communion, because they look upon them to be in grievous Errors; no more do we unchristian those, with whom we cannot hold Communion, because we look on their Practices erroneous.

He charg'd us with "imposing Terms of Communion, not of Christ's making,"---which I deny'd; and insist on him again to prove his Charge. To admit none into our Communion, but those who are regularly baptized according to the Order of the Gospel, is not making new Terms of Communion. This he should have refuted, was it possible to do. He says, That "I only play on the Word impose---That I denounce Terrors to those,

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who comply not with my Notions.--That as far as my Power reaches, I do hinder others from Communion in their respective Societies." But he should first have answered my Question, which is, "Have we attempted any Thing in any Way, but what the Scripture directs and allows, viz. To convince them that differ from us, by scriptural Arguments?" Now since he has not answered it, by shewing we have acted contrary to Scripture Direction, it gives Ground to conclude we have not; and is urging of scriptural Arguments any Imposition on others? Does this make the Apostle's * Words Nonsense? Is this a denouncing of Terrors? Is this an hindering of others from Communion in their respective Societies? What would he be at? Is he for the Community of Goods? Does he want the Key of his own Door and ours too? Have not we the undoubted Command of our Doors, to shut them against those we judge not proper to admit; and can this be an Offence to any, unless they be some impudent Intruders, whose sinister Ends are hereby frustrated? And as we are for keeping the Key of our own Door, so we plead it is the † undoubted Privilege of others, to have the full Command of theirs; tho' he invidiously insinuates the contrary. Mr. F. further says, "You have far exceeded what the generality of sober Protestants judge right, who allow that other Societies, tho' differing in Circumstantials, are a Part of Christ's visible Church." Ans. We are not here speaking what one thinks of another; but of the Terms of Communion, and the Right of each in Admission of Members to their respective Societies; and wherein have we exceeded the Bounds of what is practical in other Societies on this Account does not yet appear: He has not shewn that we make any new Terms of Communion; now to insist, that those who have a mind to be admitted to our Church, must come up to the Terms which Christ hath already made, is our proper and bounden Duty; and if any quarrel with those Terms, let them stay out of Doors, or keep in their own Houses peaceably, and not berate us with the opprobrious Names of Schismatics,

* Viz. Acts xv. 10.

† Anti. Page 159.

matics, Bigots, and what not, without any just Cause, as Mr. *F.* does: Yea, when he has not been able to shew, that we deviate from the Order and Appointments of the King of Zion, either in Respect of the Mode, or Subject of Baptism.

I observed, how unfit a Person Mr. *F.* is to charge us with Schism, when he, and his Associates, hold the same † Confession of Faith, Catechisms and Directory, as the Synod does, and yet maintain separate Communion from their Brethren of the same Faith and Practice; I desired to know what that is but Schism? Mr. *F.* instead of clearing up the Point, expresses a deal of Displeasure on the Occasion; it is like he thought he might call us by any Name, tho' ever so unjust, but when the Case becomes his own, it seems the Property is altered. He fancies in some of his Dreams, my Design herein was, "*To tell how many Sorts of Presbyterians there are... and to insinuate that the new Synod is the worst Sort of Presbyterians, and he himself the worst of the new Synod.*" Let that be as it will, my manifest Design was to obtain a Discharge from himself, who had accused us of Schism, or else oblige him to expose his Partiality in the Affair, when he would not allow us the same Liberty he takes himself: For if he, and his Brethren, have sufficient Grounds, in their Apprehension, to justify themselves in their present Situation, without being chargeable with Schism; what is the Matter he will not allow us the like Liberty without the Charge of Schism, when we judge we have as just Grounds to maintain separate Communion, as he judges they have." Mr. *F.* is so raised on the Occasion, that he puts me on the Proof of said Charge, or else be justly esteem'd a Slanderer; but there is no need of Proof, for he has not deny'd the Matter of Fact: Besides, 'tis so well nkown, that all the Country knows it; and Meeting-house hard by Meeting-house, is a standing Evidence of Schism among them, unless they have been taken down very late. But then he requires me "*to prove that he and his Associates*

are the Makers of it." I have nothing to do with that ; let him look to the § Synod's Writings : My Business is to follow him up on this Point. He seems to insinuate the Synod was in Fault ; that he, and his Associates had just Reasons to withdraw from it ; therefore he is not guilty of Schism, tho' he and they maintain separate Communion from it, when, at the same time, both they and the Synod are of the same Faith and Practice. Well, we look on other Churches to be in Fault in the Case before us, in not acting uprightly according to Christ's Institution, in respect both of the Mode and Subjects of Baptism ; therefore whilst they cannot see as we do, nor we as they, we maintain separate Communion from them. And if we are chargeable with Schism in so doing, so is Mr. F. and if he is not, neither are we : And if he, and his Associates are not the Makers of Schism in their Case, neither are we, in ours. Hence it still follows, that it was intolerable Partiality and Injustice in him, to call us Schismatics.

He says, "*I am deeply in the Dark, respecting the Nature of Schism.*" Let that be as it will, it is very pleasant to hear him define it in the following Words, "*There may be separate Communion without Schism, and Schism among those who meet together.*" I suppose he intends the Benefit of this Observation chiefly for himself and Associates : But the Benefits of it are so diffusive, that we can take up our Share of them too ; for if when he and the Synod are disunited, he can, notwithstanding, maintain separate Communion from it without Schism ; by the same Rule when we, and other Churches, don't see alike, we can hold our Communion separate from them without Schism also.

Says our Author, "*He must be told that it is a more aggravated Crime to exclude and unchristian all the Protestant World, than to deny communicating with a particular Church.*" By his using the comparative Degree, it seems he looks on denying to communicate with a particular Church to be an aggravated Crime : Then let him

§ Examination and Refutation of Mr. Gilbert Tennent's Remarks, Page 48. Also the *Querists*, Part 3.

him not persist in his separate Communion any longer: But if he cannot unite with a particular Church till the Obstructions are removed; neither can we throw up sacred Truths, for the Sake of Communion with those who differ from us, tho' we should always bear his unjust Reproaches on the Account, as we now do.

Says our Author, "*I have now at length got to the End of Mr. M's Performance, and I presume he will own I have not neglected his principal Arguments.*" Well, I keep Pace with him, and am got within Sight of his *Finis* too; and can freely own, that Mr. *F.* hath made Noise enough about my Arguments: But must needs tell him, whatever he presumes, they remain yet in full Force, as to any Thing he hath shewn to the contrary: My Confidence is still further strengthened, that there is no Institution of Infant Sprinkling to be found in holy Scripture, when Mr. *F.* has gone twice professedly in Search of it, but cannot find it; and tho' he has dug * deep after it, he brings nothing up, but the Rubbish of human Consequence, which he falsely calls the Word of God, yet would fain make the World believe it is good Ore: But when it comes to be weighed in the Ballance of the Sanctuary, it is found lighter than a single Grain of Truth. Thus we are left to conclude the Doctrine of Infant Sprinkling is nothing else but a mere human Invention, crept into the Church, without the least Print of a divine Seal to be found upon it. It is therefore justly to be rejected as an horrid Abuse of Christ's sacred Institution.

He informs his Readers, from what he saw in the *Gazette*, that he expects a Reply; but does not think proper to tell them, that shortly after the Publication of my former Treatise, he advertised his Purpose of an Answer, before he wrote it, instead of publishing an Answer, which gave Occasion of a publick Remark on his said publish'd Purpose. He suggests, my Honour (not the Love of Truth, or Honour of Christ) will be the Motive of writing an Answer, and when done, it will be nothing to the Purpose. This indeed is an artful

artful Way to prepossess the Credulous betimes, that our Arguments are nothing to the Purpose, when in the mean Time he cannot refute them; witness my former Treatise. He observes also, the Number of Pages and Assertions my Book contains; and that I was more than a Year about it: But this Mistake I impute to some Mis-information he got somewhere: He seems very unhappy in being so imposed on by ill Informers. At length, he hopes to be excused for not answering me every time I deny'd his Principle, and asserted mine, because it would have been an insupportable Toil. No doubt, any judicious Reader would have readily excused him, had he refuted me but once, where I asserted my Principle, and deny'd his. But as the Case now stands, the Reader need to have a vast Stock of Charity and Candour, to excuse all his Clamour and Defamation, used instead of sober Refutation and solid Argument.

Mr. F. comes to the Close, and wishes for the Time, "*When Truth may be spoken without Opposition.*" I can freely join with him in the same Desire; but do not expect that wish'd-for Time will ever come, as long as Infant Sprinkling is embraced and maintained, which is directly opposite to the Scripture Doctrine of Believers Baptism; and as long as the Bible is in being, so long will there be an Opposition made to his darling Opinion and Practice; till that, as well as all other Errors, shall be purged away by Him, *whose Fan is in his Hand, and who will one Day thoroughly purge his Floor.* In the mean Time, we shall endeavour to vindicate the Faith once delivered to the Saints: Come War, come Peace, I shall for the present take my Leave of him in the Words of holy Job; *Teach me, and I will hold my Tongue, and make me to understand, wherein I have erred: How forcible are right Words, but what doth your arguing reprove?*







